

THE BAPTIST.

BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, MARCH 28, 1901.

VOL. III, NO. 20

Bishop T. J. Moore, of Lena, made us a call, while here on business last week.

Pastor W. A. McComb, of Crystal Springs, is in a meeting with Pastor Spolles, at Vicksburg.

Dr. Fawcett has resigned at Hazlehurst, to take effect May 1st. We do not know his plans for the future.

A card from Bro. Stransburg tells the sad news of the killing of his mother by a freight train, on a trestle, at Coffeerville. We extend our sympathies.

Dr. R. J. Willingham, Richmond, will preach at the Commencement and Missionary sermon at Mississippi College, on the 4th Lord's day in May.

Judge B. T. Kimbrough, of Oxford, was a welcome visitor to the office of THE BAPTIST. He is in the city attending the United States Court now in session.

Our young brother, C. M. Chapman, son of Bro. W. P. Chapman, will be ordained at Rocky Springs church, Yazoo county, on the first Sunday in April.

There have been so many lynchings in the last few weeks throughout the entire country until it looks as though all the remedies for the evil have failed of the desired result—prevention.

The picture of Governor Longino on the first page of *Southern Industry*, is a good one, and the sketch of his life in same publication, on page 5, would prove an inspiration to any aspiring youth in limited circumstances.

One more month till the Home and Foreign Boards' books close. Not a moment should be lost from active work collecting funds for these boards. Let all amounts, large and small, be gathered up in these thirty days. The work is large, but we are able.

Bishop Thompson preached in the Baptist church at Bay St. Louis one night last week; but when did you ever hear of a Baptist preacher occupying an Episcopal pulpit? It seems to us that a man ought not accept courtesy that he would be unwilling to give.

Would Bishop Thompson object to a Baptist preacher using an Episcopal pulpit in his diocese? We would be glad for the *Church News* and *American Churchman*, (the official organ of the Diocese of Mississippi) to answer this question.

The cyclone at Birmingham, Ala., and surrounding towns and places, on last Sunday evening, seems to have been very damaging to property and even life, and hundreds badly hurt.

Any church desiring some good chandeliers might find it much to its interest to write to Rev. N. W. P. Bacon, of Oxford, Miss., on the subject. The Oxford church has put in electric lights, and will dispose of their chandeliers at a bargain.

The missionaries in China have asked of Mark Twain a retraction of his charges against them. The *Times* has already apologized for its part in the slander; and no doubt our Mr. Clemens will have the manhood to do the same thing.

Rev. H. C. Rosamond reached his Mississippi field last week. He met a royal reception at the hands of the Winona saints, and had a fine service last Lord's day. He enters a fine field. Take our hand, brother, we are glad.

Brethren appointed to lead in discussion of subjects in fifth Sunday meeting at Learned, are requested not to fail to fill their places on program, as it would be a great disappointment. Prof. Hailey requests those who can do so to carry their Gospel hymns, No 5 and 6.

The Boers were willing to stop the war and go back to their farms, on the condition, that, joint education be granted, retain their rifles, get indemnity for burned farms, no franchise for natives, and amnesty for all beligerents now in the field—give them this, and they are willing to be annexed, or were last week.

That was a nice thing the Illinois Central railroad did in commemoration of its fiftieth anniversary as an incorporation, of giving to each one of its employees a service medal. This covers every grade of employees, from the man with his shovel up to the highest official. This company was incorporated on the 10th day of February, 1851.

We have asked several times that our many valuable contributors make their articles brief, boiled down to the very quintessence of the thing; and are happy to say that most of them have done so. Occasionally, however, we get, yet, a very long article, which of course cannot be published so long as we have so many good, brief ones on hand. *Boil it down, please.*

THAT "DUN"—WHY WE SENT IT.

We shall beg the indulgence of our readers, while we make a statement concerning what some of our subscribers call our "duns," and at which some of them have taken unnecessary offense. From some of the replies received, we feel that some public explanation is necessary, lest any should feel that they are wounded unduly.

We hasten to say that nine out of twenty of the replies received to our financial statements sent out by the hundreds, have been uniformly courteous and very business like; but as we want the good will of all and the ill will of none; as we want every Baptist family in the whole State to welcome our coming, until there shall not be found one that does not, we wish that we might so reach our many subscribers with this honest, full and complete statement of the case, as to hasten the coming of that time.

1. It was strictly in keeping with good business for us to do so. We know of no business concern anywhere, of any kind, that does not do the same thing. Here in Jackson, merchants, business men and women of every class, one and all, on the first of every month send out a statement of every one's account with whom they do any business at all; and the same is true wherever we have lived. There seems to be no other way, where one does not pay cash down, on the spot.

2. We have had and do now have business with many papers from the dailies, through the weeklies up into the monthlies, both religious and otherwise, and it is the rule with them all, without an exception, to send out these statements, and continue to do so until paid.

Just this week we see that two of our Baptist papers published out of Mississippi, are earnestly requesting their subscribers to give attention to the statements sent out, as they are in pressing need of funds.

So you see, it is no new and unheard of thing that you have received at our hands in the recent past.

We have to pay our bills every week; and unless we do so, you will not get your paper, and should you fail to remit the amount of your subscription, it is that much harder for us to arrange to meet these bills.

Having said this much, suffer us one word more; when, in the future, the meek little reminders of your standing with the paper, comes, please treat them kindly, wont you? If you can't send the amount called for, or if something is wrong about it, write us, telling about it, and don't get angry with us, please. We want to do only that which is right; and we need your help and sympathy, and need it now.

SERMON PREACHED AT THE DEDICATION OF
THE FIRST BAPTIST CHURCH, JACKSON.

BY REV. J. L. JOHNSON, D.D., LL.D.

The Lord our God be with us as He was with our fathers. Let Him not leave us or forsake us, that He may incline our hearts unto Him, to walk in all His ways and keep His commandments and His statutes and His judgments which He commanded our fathers."—1 King 8:57-58.

David was dead. After a long and prosperous reign in which Israel attained a position of national power and glory never before realized, David slept with his fathers. He had desired to build a house to the honor of Israel's God, but was not allowed to do so because he had been a man of blood.

That work had been left for his son Solomon, and was just now finished.

The temple known everywhere, even yet, as Solomon's temple, stood in all its apportionments and all its beauty a completed thing. The elders had been assembled, the ark of the covenant and other things that symbolized the divine presence, had been brought into the temple; the sacrifice of countless sheep and oxen had been made; and the glory of the presence of God had filled the house.

Solomon had blessed the people who stood in solemn reverence before him. Then kneeling before the altar, with hands uplifted towards heaven, he had offered what we may call the prayer of dedications of temple and people. Lastly, rising to his feet, he invoked the presence of God as an abiding benediction upon himself and Israel. "The Lord our God be with us as he was with our fathers."

It was a proud day for the great king. Memories of divine blessings upon the fathers in Israel, upon his father David, doubtless passed thick and fast before his mind; and "seeing him who is invisible" he could with form erect and eyes uplifted, boast even unto God, that he had not failed one word of all his good promises, which he promised by the hand of Moses, his servant.

No room was now left for aught but rapture. And so Solomon made a great feast for the great congregation, and the people, blessing the king, "went unto their tents joyful and glad of heart."

RETROSPECT AND PROSPECT.

In all this, the invocation, the dedication, the benediction, seem to see in the speaker two lines of thought, the one covering the past, the other canvassing the future.

Looking backward there arose a vision embodying all the varieties and vicissitudes of human life, except one. That constant feature in every condition alike, was the ever-present God. Down the vista of the past, growing dimmer in the recession for a thousand years, stood out the sheltering and guiding providence of Jehovah like an Alpine chain of mountains, whose heads, turbaned with clouds inwoven with light from a sun which knew no decline, speak forever telling the way by which Israel had come; and in all this long and lordly range no summit towers aloft so proudly, shines so resplendent as

the last, whereon stands the greatest glory of the age, the temple of the Lord, the resultant of more than a decade of continuous gifts and labors and sacrifices. Looking backward, that great soul faced the question, "What shall the future bring for Israel?" and the answer came: "Let the basis of past prosperity underlie the future also, the Lord our God, be with us as he was with our fathers." Let our lives be joined with theirs in the fellowship of thy blessing, in the partnership of thy praise. Let our way down into the depths of the unknown be illuminated by thy presence always and marked, like that by which they came hither, by tokens of thy power and monuments to thy honor, "that all the people of the earth may know that the Lord is God and that there is none other."

Was ever picture more charming than this thrown upon the canvass of human history? I wish it may be yours.

DEDICATION OF THE JACKSON CHURCH.

You have been almost as long in the building of this beautiful house as Solomon was with the temple.

You look to the past with something like a shudder, as you recall the arduous way over which you have come, the years of sacrifice and toil and desire and hope, of wan-hope and doubt and fear and despondency and despair. It is hard even yet for you to realize that at last yours is the fullness of fruition, the ecstasy of success.

To-day you give this house to the Lord and with it the worshipful recognition of your hearts that His presence has sustained and comforted you, His hand strengthened and guided yours to victory over every obstacle. I believe that God has given you the victory, and I know you will forgive me for telling you something now which emphasizes that belief in me.

On the morning of Saturday of our Convention, I had a feeling which does not come to me every day, but one which I have known before in times of great distress of mind. It was a feeling of relief, of exaltation of spirit as though I had heard a voice saying: "This day the burden shall be lifted from all hearts, and there shall be great joy for the Jackson church." When I came into this room I found nothing but depression and gloom, and when I left, there was nothing but joy. The Lord had made good his promise. You know the rest.

I rejoice with you that I have been permitted to have some little part in your labors. All here rejoice with you; benedictions from your brethren abroad; from the churches of the State; from regions beyond, are round about you as a pavilion, and you have the right, when this day of dedication is past, to go like Israel to your tents, joyful and glad of heart for all the goodness the Lord hath showed unto you and to the people of Mississippi in the completion of this magnificent temple to His praise. Only tarry not too long in your tents. Alas! if you should imagine that your work is done, that work which you now but fairly begin and to which you ought to come with hearts as buoyant as your unfettered hands are now free. As I think of you, I can wish you no happier lot in years to

come than that God may be with you as he was with our fathers, breathing into you the spirit of their great faith, their suffering yet unconquerable loyalty, their matchless and their unremitting activity in His work.

YOUR CHRISTIAN ANCESTRY.

Like Solomon, you have a princely lineage, as has every Christian. Among the fathers of our faith are those in whose veins ran the blood of Hebrew kings; and other kings came in the process of time to join the increasing throng. The Baptist was born of the royal priesthood and his mother was of the daughters of Aaron. The beloved disciple was a Jew. The first martyr to the Christian faith was a Jew. The Apostle to the Gentiles was a Jew. The purest blood that throbbed from Gentile hearts found place among our Christian ancestry and along with it that of the humblest of the children of earth.

Bound by a common faith, following common religious practices, impelled by a common zeal and enthusiasm, they made illustrious a common heroic character. Nineteen centuries have they adorned by their patient endurance of wrong. Our eyes may have grown moist as we read the story of their wrongs, but our hearts are glad that wrong was not triumphant. And we bless God for the might of His Spirit before which kings have trembled; for the grace that has transformed prisons into palaces, for the trust that has given birth to song in dungeon and cell; and for the martyr spirit that has enabled the persecuted faithful to rise to heaven in a chariot of fire sooner than to deny the faithful God.

We have not witnessed this glorious pageant of nineteen hundred years of suffering and patience and faith; but in the generation now almost gone from earth, we have examples typical of that strenuous Christianity of the centuries past. Some of you are children of the city and know life only as it throbs on street and pavements, or exults in the amenities of the embowered home. Yet, you can recall with thrilling delight the lives of men and women now gone from sight, fathers and mothers in Israel, who "await in peace the call of God." And your hearts are strengthened as you think of them, so strong in the Lord, stalwart sons of God, so patient and enduring, so clothed in humility, the light of heaven beaming ever from the eye. And as you think, you are ready to say with very truth, "the Lord our God, be with us as He was with our fathers." I was a simple country lad, nature's aristocrat, with eyes accustomed to the broad, blue sky and the out-stretched fields of green, familiar to the forests, with their bare limbs shivering through the winter while the earth lay contented under the crusted snow, and the western mountains hurled hither and thither the lances of cold sunlight. But I thank God that there, too, lived Christian men and women, whose lives, pure and clean, unspotted from the world, are to me the most precious memories of my youth. I thank God that I was accustomed to seeing that sturdy yeomanry of God's plantations—ah me! I see them now—stop their plows on Saturday to go to church, and when the protracted meeting season came, turn their crops over to Him, "who giveth the increase," and take family,

servants and all to hear the gospel and rejoice in its triumphs.

Over Jordan they are gone now, almost all of them; but I think that I know whither, and I hope to see them again. I join my prayer with you of this city and say, the Lord our God, be with us as he was with our fathers."

Oh, happy fathers, with their happily comfortable, every-day religion! When I think of how they walked with God, how they hid His word in their hearts; how His light shone day and night upon their paths because they meditated upon His statutes; how they talked together about His presence; how lustily they sang and prayed; how calmly they died; when I think of all that, my own poor experience comes before me like a cold spectre stalking from the grave, and meeting one who is expecting a man of flesh and blood. And yet I want to be like them, to feel as they did, to live as they did, to die as they died. The need that was upon them in life, is upon me now; the stress that came to them in death shall come to me in death, and I want their religion, too. I hear much of the *New Century Movement* and I trust it will be a great one—a movement far and wide, of the religion of our fathers. But God save us from a *New Century Religion*. I will have none of it. Give me the religion of a heart washed from sin in the blood of a crucified Redeemer, of a life guided by the Word and dedicated to the praise of Him who died to save us. That religion is nineteen hundred years old.

'Tis the old time religion:

"It was good enough for father;
It was good enough for mother;
It will do when I'm dying;
And its good enough for me."

You say it is so old. Ah, yes! and so comes after awhile to be the voice of my mother. But that voice was ever tender, sweet and soothing to me, when my heart was heavy and sore. And I never heard it, that it did not bless me. Even so, I never yet heard that song that it didn't do me good. I wish you could sing it now for me.

THE CATHEDRAL CHURCH OF THE STATE

will need this "Old Time Religion." I do not call you so in the *Episcopal* sense, but in every good New Testament, Baptist sense. It was that thought that influenced your brethren to help you to build this house, and it is the general desire and expectation that you assume the leadership among the sisterhood of churches in our Convention. It is your natural place. Everything invites you to assume it. It is yours by acclamation. Go up and take it.

But there never yet was a high place that was not also a hard place. The location of your church makes it a high place. Here is the capital of the State, where all the functions of government have their center. Hither come our law-makers, and here in ermiued dignity our interpreters of the law have their seats. Here dwells our chief executive, representing the majesty and integrity of the State, and here the heads of the various departments of statecraft. No other church in Mississippi has an environment like this. The influences that gather here make it a difficult place. They are the best and the worst, the highest

and the lowest. Noble souls, with brow bared to the inquisitions of the day, must meet and jostle against spirits of the night. The patriot needs to harden himself against the lover of pelf; the statesman to beware of the politician, and the honest man must hold himself ready to throttle a thief.

The drum beat of public life dulls the sensitivity of the ear to the sound of the cuthew. The glass of fashion and charms of social life beguile the heart into forgetfulness of God. And so, brethren, between the earthly and the heavenly, between sin and righteousness, between piety of the finest type and corruptest living, the contrast is sharper here, perhaps, than elsewhere in the State. What is needed, therefore, supremely needed, is the highest type of Christianity. Spencer said that virtue walks by its own light. That is the sort of religion that is wanted in a cathedral church; life so pure that it sweetens all it touches; life which, like the sunlight, comes from heaven, is contaminated by nothing, can go down to the lowliest and most corrupt of earth, conveying blessing, suggesting heaven everywhere. A church with life like this will be a redeeming ardor anywhere, everywhere, in any environment or atmosphere, no matter how unfriendly to piety.

I trust that such will be your life, and to make it so, I commend to you the religion of our fathers. I have read lately that your friends used to twit you for singing too long, "How Firm a Foundation." Some of them may have been too careless about the foundation of their faith, and I tell you to-day you can't have it too firm. Keep it as it was laid nineteen centuries ago, and the world will know you by these facts:

You will love Christ rapturously.

His word will be your only law.

Your ritual will be that of the first churches.

You will keep the ordinances of the New Testament.

You will give your strength to the publication of the gospel.

And the cathedral church of Jackson will be among the churches of Mississippi as the Temple of Jerusalem, pardon the anachronism, was among the synagogues of Judea.

Then, from all the churches of the State, will come up hither the tribes of Israel with offerings of thanksgiving and praise to God, who has given you this house.

Good For Concord.

Last Sunday Pastor Ellzey and his Concord people gave \$55.00 to the Yazoo City Baptist Church. They are our neighbors, and good ones they are. The pastor writes: "The Lord is blessing us down here." Of course He is. That is His promise, and he never fails His people. Do not let any body think for a moment their money will be squandered in a half completed house of worship because a thousand dollars has been withheld. No, we are building that house for God. Work has not ceased for one hour, and by the help of God and His people, it shall not. Who else will be our neighbor? God bless all who have already helped, and those who may yet do so.

Truly,

W. J. DERRICK.

The Lost Author.

"In a conversation with Professor John Uri Lloyd, the author of 'Stringtown on the Pike,' the fragment of ballad on page 219 of the book, became a subject of discussion. It begins as follows, said Prof. Lloyd:

"Oh, yes I am a Southern girl, and glory in the name,
I boast of it with greater pride than glittering wealth and fame;
I envy not the Northern girl her robes of beauty rare,
Though diamonds deck her snowy neck and pearls bespread her hair."

"Several persons have written me concerning this ballad and its history, and to all I reply by a simple statement of fact, as follows:

"When the Confederate General Kirby Smith invaded Northern Kentucky, in common with several other villagers I stood in front of the grocery pictured in this 'Stringtown' book, a group of Morgan Cavalrymen awaiting orders being the attraction. During the interval, one of the party struck a song beginning 'Oh, yes, I am a Southern Girl!' the others joining in the chorus. Wishing to incorporate it in 'Stringtown,' I sought it far and wide, and was assisted by Mr. James R. Murray of the John Church Co., who made a special search North and South but without avail. Finally I trusted memory for the two verses recorded. I will gladly send a check for one hundred dollars to the person who will first supply that ballad and give the name of the author." [Cincinnati Times Star, Jan. 5, 1901.]

The publication of the above in the Times-Star brought the desired ballad from several sources, but an unexpected complication arose concerning the name of the author. Several names were presented but proof of authorship was not established which leads to the following proposition:

The person first to supply evidence to establish the name of an author already given will receive fifty dollars. Should it be proved that none of the names now in hand are correct, and new name shown to be that of the author, the person first proving same will be paid one hundred dollars thus making him the recipient of the original offer.

A committee has been appointed by the author of 'Stringtown on the Pike,' consisting of three conspicuous members of the Cincinnati Bar who have kindly consented to pass on the authenticity of the testimony.

Address: STRINGTOWN BALLAD COMMITTEE, Station H, Cincinnati, O.

Judge Anderson's Charge.

The Vicksburg Post says:

"He scores violations of Sunday law, gambling, slot machines, etc. He called the jury's attention to licensed saloons selling liquor to minors, and violations of the Sunday law."

The set argument of the saloon sympathizers is, that the blind-tiger in prohibition towns is making drunkards of the boys. He says license the saloons and they will not sell to the boys.

Such a man as Judge Anderson could never have been elected judge in Warren county, or in the district; and if he depended on votes to elect him, he would not have been so hard on the thug element of Vicksburg, the Sodom of Mississippi.

W. H. P.

An Urgent Word.

About one month now remains until the books close of the Foreign and Home Mission Boards. This ought to be a month of earnest work by our Baptists of the State. Our Boards, by the instruction of the Convention, have enlarged the work almost fifty per cent. over last year.

This calls for enlarged support. We have received enlarged blessings. The membership of our churches have been enlarged both by internal strength and outward growth. The Lord has blessed us with a wave of material prosperity unprecedented in the past. In consideration of these facts, will we not arise and do our duty?

In the name of our Lord and Master whom we love, I appeal:

1. To the pastors of the churches to give every member of their churches an opportunity to contribute to these objects. Until you have done this, brother pastor, you have not done your duty to the people over whom God has placed you as overseer.

The commission says not only go and make Christians, but teach them; and among the things to be taught is to support our laborers on the field.

Until you have taught your people to contribute to missions, you have not fulfilled your part of this commission. When you preach, distribute tracts, give Bible reading and instruct in every way possible, and then give your people an opportunity to contribute; then and not till then, have you discharged your duty to the people over whom God has placed you as under shepherd. May God give us as pastors, grace and courage to do our duty in this respect.

2. To our Baptist people to respond to the call just now being made.

"We are living, we are dwelling, in a grand and awful time.
In an age of ages, telling. To be living is sublime."

The grandeur of this age is the Christian work. The missionary movement, grand in its conception, and glorious in its consummation.

From the least to the greatest ought to have a hand in it. You may not be able to give a thousand dollars, nor even one hundred, but give what you can and make that as large as possible, even if it must be done by close self-denial. "If any man would come after me, let him deny himself," etc., etc. Let our thousand of us Mississippi Baptists deny ourselves, and make an offering to missions during the month of April.

Such sacrifices would please our Lord, and in these sacrifices we would have the added blessing which comes from obedience. "To obey is better than sacrifice," did I hear some one say? Then I answer, in this we do both, and consequently do well.

All money should be sent directly to Dr. A. V. Rowe, Winona, Miss., stating the object for which it is sent.

Now, brother and sister, if your pastor and church forget to take a collection, you remind them of the duty, and then if they neglect to do so, then you send your personal contribution to Bro. Rowe anyway.

What we do must be done at once, as the

books close at noon on April 30th. And may the blessings of God rest upon the brotherhood and give liberal hearts and ready hands in this God-ordained work.

W. A. McCOMB.

Crystal Springs, Miss.

Delta Workers' Conference

J. R. G. HEWLETT, CORRESPONDENT.

Bro. J. B. Polk, student at Mississippi College, has accepted the care of the Shaw and Rolling Fork Baptist churches. We gladly welcome Bro. Polk to the Delta, and pray that the Holy Spirit may direct him in his work.

The church at Tunica gave \$20.05 for State Missions during the month of March.

Lyon gave \$20.00 for Foreign Missions.

Cleveland gave \$23.75 for Foreign Missions.

Judaism, in general, was not a missionary religion. It permitted Gentiles to come, but had no thought of going. Later it developed a zeal for proselyting, which proved to be only formalism and hypocrisy.

Christianity is, essentially, a missionary religion. For this reason Christ said: "And no man putteth new wine into old wine skins; else the new wine will burst the skins and itself will be spilled, and the skins will perish." So if we accept Christianity, but still cling to the non-missionary spirit of Judaism, we virtually destroy both religions. By accepting Christianity, we declare ourselves against Judaism; but if we still cherish, in our hearts, the non-missionary spirit of Judaism, Christianity suffers. My brother, stop and think! When you object to missionary work, you object to the vital principle of Christianity.

As I look toward the four points of the compass, I see a dying, sin-cursed world. The religion of idolatry can't save it, for these only lead further into darkness. Judaism is insufficient to save it, because it would fain have hidden the star of Bethlehem under a bushel. Christianity alone can save. Therefore, Christ claims universal authority. "All power is given unto me in heaven and on earth." Since Christ has all power in heaven, no other heavenly being will come forth to procure redemption for mankind. Since he has all power on earth, no religion, save Christianity, can draw from the heart of man that tear of repentance necessary to appease the wrath of an angry God. In consequence of this fact, we see Christ standing on a mountain in Galilee proclaiming: "Go ye forth, therefore, into all the world, and preach the gospel to the whole creation."

To whom are these words addressed? Watching the index finger of the "All Power-ful," I see it pointing toward the eleven. Taking these as the front of the picture and viewing the background thereof, I see above five hundred brethren. I Cor. 15:6. Then, listening intently, I hear the words: "Teaching them to observe all things whatsoever I have commanded you." Then the disciples are to teach those whom they influence to accept this gospel to observe the command, "Go ye therefore." Therefore this language is spoken to all Christians in all ages, even

unto the consummation of time.

Since all are to go, what is the gospel plan of going? "Tarry . . . until ye be clothed with (enveloped, or hidden in,) power from on high." This power comes through the Holy Spirit. Without it we become, to the world, as "sounding brass or a clanging cymbal." Having received this power, we are to first make disciples and then baptise them in "the name of the Father; and of the Son; and of the Holy Spirit." Thus showing to the world that they are no longer of the world. "We were buried, therefore, with him through baptism into death; that like as Christ was raised from the dead, through the glory of the Father, so we also might walk in newness of life." When Christ was raised from the tomb, he was no longer dead, but alive. So we, being dead to the world, and alive in Christ Jesus, should so walk as to prove this fact unto the world.

We are eager to make disciples and to baptise them, but ah! how negligent we are in teaching them to observe the commandments of Jesus; and more especially this command: "Go ye therefore."

Brethren of the Delta, if we will rise up, as one great army, and go, civilization will be placed on a higher plane; people will come to Christ with tears of true repentance standing on their cheeks; angels, in heaven, will be heard to shout forth, "Glory to God in the highest"; and we will have Christ with us "always, even unto the end of the world."

Cleveland, Miss.

THE PAN AMERICAN EXPOSITION.

All roads lead to Buffalo from May to November. The Pan American Exposition is by far the largest Exposition ever projected in the East. With the exception of the World's Fair, the Buffalo Exposition will surpass any attempt in this country along Exposition lines.

Buffalo is the centre of a population of \$40,000,000. With Niagara Falls within an hour's ride, and the general prosperity that prevails, the indications are that the attendance at the Pan-American will probably nearly equal the Chicago Fair.

The Buffalo Young Men's Christian Association has created a Bureau of Information to aid persons desirous of locating in respectable hotels and private houses during the Exposition months. Arrangements have been made to accommodate 250 men daily in three association buildings with lodgings on the dormitory plan at 50c, 75c or \$1.00 a night, according to conveniences. Bathing facilities free. Special rates to clubs of ten or more. This arrangement will be a boon to men who are compelled to keep expenses down. Men and women desirous of accommodations in hotels or private houses, or men who prefer the dormitory plan, can make reservations by corresponding with the Y. M. C. A. Pan-American Bureau of Information, 19 West Mohawk St., Buffalo, N. Y.

Postage of reply should accompany every inquiry.

College Tidings.

The churches are so busy now with their mission collections that they do not want to see the college president, for fear he will want a collection. From now on, however, all his Sundays are taken until the close of the session, and what the churches do for the college, they will have to do under the guidance of pastors—or, in some cases, I fear, in spite of their pastors.

Up to date just 14 churches, so far as I know, have taken collections for the president's home; and outside of these 14 churches, just 36 individuals, so far as I know, have given. I have raised nearly 2,000 dollars in cash and good pledges, and over half of the amount has been given by five churches, viz: Clinton, Blue Mountain, Water Valley, Hazlehurst and Crystal Springs. But I want to express my gratitude to a few pastors of smaller churches. God bless such men as T. J. Miley, J. C. Farrar, Bryan Simmons and J. L. Low. If the State were full of such pastors we would soon have the best equipped college in Mississippi. Nor would missions suffer, nor would any other noble cause; for "whatever interests humanity interests them." Let all the Baptists understand that to build the President's Home is to increase the endowment; but if they do not believe in increasing the endowment, let them send me their contributions to make other much needed improvements, or to pay the debt that we owe to our noble and aged Dr. W. S. Webb. We have entered on our last term's work and the boys are taking hold with unusual vigor. Dr. R. J. Willingham is to preach our Commencement and Missionary sermons the 4th Sunday in May. Let every body come.

W. T. LOWREY.

Sinners Made Children of God.

Naturally every human being loves self and sin. He is an enemy to God. "The carnal mind is enmity against God." He does not desire to know God. The knowledge of God, which he obtains, does not lead him to glorify God.

It seems that God could not have selected a more undesirable being, or thing, of which to make an affectionate, obedient child. If the God who is able of stones to raise up children to himself, had selected such material, it seems, that He would have had a more desirable thing upon which to operate than a vile, vitiated human soul; but "God seeth not as man seeth." God justifies the ungodly and makes them his children. He not only regards them as just, and treats them as though they were; but he removes their guilt, because Jesus was made a sin-offering for them, and as such "bore their sins in His own body on the tree." He makes them new creatures in Christ. In working them over so as to make them new, He brings them through a change, which is called the new birth. This is done "by the washing of regeneration and renewing of the Holy Ghost." Thus they are "born of water and the Spirit." They are now in the kingdom, and are the children of God by faith in Christ

Jesus. "If children, then heirs of God and joint heirs with Christ."

J. R. SUMNER.

Houston, Miss.

The Responsibility.

What responsibility! Why, that of our churches in meeting our obligations to our mission work. An old question, you say. Yes; but on that account all the more important, because it has the authority of our Lord compelling us to give it some consideration. He who would lay it aside as a matter of little or no concern, would put aside any other matter of our Lord's appointing in the same way under influences of equal force. Who is responsible for the maintenance of the doctrine of baptism as taught in the New Testament? Unhesitating we answer, every believer, the aggregate of all the believers, and in a very special manner those who have been called of God to be leaders and "examples to the flock." If these are unfaithful in this or other matters, the cause so represented will suffer. The doctrine of missions is not an exception. Unfaithfulness on the part of pastor here will bring harm to this cause, and that too, perhaps, as to no other. "How call ye me Lord, Lord, and do not the things which I command you."

A. V. ROWE.

THE SMILE OF DEFEAT.

A young Englishman once failed to pass the medical examination on which he thought his future depended.

"Never mind," he said to himself. "What is the next thing to be done?" and he found that policy of "never minding" and going on to the next thing, the most important of all policies for practical life. When he had become one of the greatest scientists of the age, Huxley looked back upon his early defeat and wrote:

"It does not matter how many tumbles you have in life, so long as you do not get dirty when you tumble. It is only the people who have to stop and be washed who must lose the race."

Twenty years ago Lindon Bates of Chicago was compelled through lack of funds to discontinue his course at the Sheffield Scientific School and begin work for a railroad. Some years later he secured the contract for building two miles of the Chicago drainage canal, and invented for use there a dredging machine which attracted immediate attention. Today the Volga River is being dredged by his machines, a dozen rivers and ports of Australia and Tasmania, the difficult harbor at Calcutta and another at Antwerp. The international Congress of Navigation recently awarded him a gold medal; and upon hydraulic engineering in navigation he is ranked as the highest living authority.

To assert that present defeat is not incompatible with future success is merely to repeat one of those fundamental truths which, like submerged piers, support the bridge of life. The stone which turns the brick into a wide channel is not an obstruction. Defeat is as different from failure as the two points in the adventure of the diver: One when, a beggar, he prepares to plunge; one when, a prince, he rises with his pearl.—*Youths Companion.*

EDITOR BAPTIST:

Under the leadership of our beloved pastor, Elder Austin Crouch, Corinth Baptist church is taking on new life and developing new energies. When he came to us not quite a year ago, in one of his first sermons he told us frankly that he had been looking up our statistics and he that was constrained to say he did not believe we had been doing our duty in giving unto the Lord; and that before the year was out he hoped to see the church contribute at least \$500,000 to missions, orphans, &c. The year has not gone and we have honored God and gratified our pastor by contributing up to date, five hundred and sixty odd dollars. He asked for \$200 for Home and Foreign missions, and in less than ten minutes the church contributed \$310 and, therefore, this year Corinth church will have a messenger to the Southern Baptist Convention. Not long since Bro. Crouch preached a sermon on "The Gentile at least equal to the Jew in Giving," taking the position that the Jew cheerfully gave a tenth in olden times, and we ought at least, in these times, to equal the Jew, of the olden times. As a result of that sermon, twenty-five members of the church now give a tenth of their incomes. Their gifts will amount to over \$1,500 per year. Our Sunday-school now supports regularly an orphan in our "Orphans' Home" in Jackson. We feel proud of our pastor and rejoice in the success of our Master's work in his hands. Wishing THE BAPTIST great success, I am

Your brother in Christ,

E. S. CANDLER, JR.

March 24th, 1907.

Chips.

Doing right brings light.

Prison and exile have been the workshop of truth.

Alas, that light in the intellect does not always mean heat in the heart.

The biggest part of man is by far above his ears.

The American people are governed, not by law, but by their respect for law. Whatsoever undermines that respect is a worm that gnaws at the root of your existence.

Love is the light of the inner eye, the very sunshine of the mind. For we breathe truth through the affections rather than through the intellect.

I know many teachers who are interested in their colleges, but few who are interested in education.

Better far to get the child to assert its will by making a decision than to give it an idea, however brilliant. For the chasm-like difference between men is a difference in will rather than intellect.

Personality is three-fourths of education. It is the true pedagogy.

"Obey your own bias" in writing, and you need not be surprised to find that it is also the bias of mankind.

Moral truth is found in personality alone, just as sap is found only in the tree. The teacher's greatest lesson is after all himself. Alas for the teacher who at the student's touch does not perceive that virtue has gone forth from him.

S. C. MITCHELL.

Richmond College.

A Modern Pentecost.

(CONTINUED.)

While the omniscient One alone, discerned the struggles and conflicts in the hearts of the people during the meeting, and how they were victorious through the Omnipotent Spirit, there were cases which gave visible demonstration of a powerful work of grace, some of these came under my own observation, and I doubt not that the beloved pastor witnessed many such wonderful things himself, for the fires kindled in the meeting were numerous and we both had much to do during those eventful days. I will cite to some demonstrations of "the wonderful works of God":

An ungodly man whose wife had professed faith in the meeting, became violent and threatened to whip her in the event she submitted to baptism. This man got within reach of "the Sword of the Spirit" was cut down, professed faith and went down with his wife arm in arm into the baptismal waters.

A profane gambler whose wife was a Christian and whose concern for him led her to say so in the meetings, he having heard of it, gave vent to his pet-ubility against God in words of profanity. He got within range, of the truth, was converted and followed his Savior into the liquid grave.

A moralist was angered and agitated over the meeting and with the Bible in hand, walked the streets in his endeavor to prove by that blessed Book that the meeting was out of order and that the preachers were wrong and obnoxious, he left before the battery, and joined the people of God.

A man whom I had seen at another place, and whose mortal frame shook with wrath, his neck veins swollen and stretched like whip cords, his eyes flashing the fire of hell and whose profanity made my heart ache, dropped into the meeting, was convicted, and the day following, while driving a wagon in the woods, was so happily converted that he shouted the praises of God. He reminded me of the demoniac of Gadara out of whom the devils were cast, now "sitting at the feet of Jesus clothed and in his right mind." He gave himself to the church and "followed Jesus in the way."

A man of much intelligence, but an infidel who had been going about denouncing the preachers and the meeting, sent me word to meet him at a certain place. I thought perhaps he wanted a discussion and went, and being introduced to him he took me aside and facing me I saw the big tears coursing down his cheeks. Said he: "Ever since hearing that sermon yesterday I have been a miserable man, my appetite is gone and I cannot sleep. It seems that I am the most miserable sinner among men and my case seems hopeless." So I stood there and "preached unto him Jesus" until his face was lighted with the glow of hopefulness and his eyes dropped the tears of joyfulness. He was happily converted and uniting with the church, was made a deacon and was one of the sweetest Christians I ever knew.

One of the most influential men in the place took me out of his house into the dark at a late hour of the night, and taking me by the arm, and trembling like an aspen leaf, and amidst sobs told me of his distress of

soul on account of his sins and asked me to pray for him. He was joyfully converted and reminded me of "that disciple whom Jesus loved." He was one of the most prominent laymen among the Baptists of South East Miss.

Another case, and he was the pillar in the Commercial sphere, whose heart the Lord captured in the meeting, said to the manager of his saw mill: "Let us shut down the mill and let all hands attend the meeting." So saying, he sank down upon a bench and cried like a child. He became a power for good in the church.

Once more. I was aroused from my slumbers about midnight and requested to go to a certain house a quarter of a mile away to see a man who was in great distress of soul. I went and found him sitting in a chair and reeling to and fro, and groaning in Spirit. Upon approaching him he exclaimed: Oh that sermon tonight, and I am a lost sinner, what is to become me. Lord, have mercy on me," etc. I told him the sweet story of Jesus and his love, prayed for him, and returned to my room. I met him the next morning and he was happy. Said he: "My burden is gone and I am saved. I am going now to my home in Alabama, and will join the church at first opportunity. I want my wife and children to witness my baptism." He did as he said he would, and for twenty years that brother has been a leading minister in Southwest Alabama.

This will do to show how marvelous the work of the Holy Spirit in giving life to the dead. That meeting, O that meeting! it will be remembered in heaven, and "of this and that man it shall be said he was born there, To our Triune God be the praise forever.

In conclusion what was demonstrated in that revival which came down from heaven?

1. That the dear old gospel of the crucified One has lost none of its power to save.
2. That the Holy Spirit is the sovereign dispenser of grace, just as the Bible teaches it. I think that if a truly regenerated man, of intelligence, and free from prejudice, had doubted the truth of "Calvinism" or rather the doctrine of sovereign discriminating grace, he would have doubted it no longer after passing through such a meeting as that.
3. That God uses the unlearned as well as the learned instrument to accomplish his purposes. The preachers in the meeting were unlearned men. Neither of them had had the advantages of an education, neither of them had ever seen the inside of a college. It is therefore palpable that the faith and salvation of those precious souls did not "stand in the wisdom of men, but in the power of God."

O. D. BOWEN.

Ellisville, Miss., March 18th, 1901.

On the Evil of Dancing.

On Sunday of our February meeting at Bear Creek, I preached as strong a sermon as I could against the evils of the modern dance. I first tried to answer some of the arguments made in its favor. I then tried to show that the Bible condemns it. I stated in the sermon "that I believed that church committees, to labor with dancing members, have proved a curse, and not a blessing to the church."

The dancing church member, makes up his mind beforehand. It is a premeditated matter. He gets the consent of his mind to ignore the will of the church, and risk all the consequences.

Furthermore, my experience and observation is, that the church member who is devoted to the dance, will give more to erect a ball-room in the community than he will to a church building. He will pay more to the fiddler for one night's service than he will to the cause of missions for a whole year. He will go further to attend a ball than he will a prayer-meeting. I then suggested that the church appoint no more committees to labor with dancing members.

At our March meeting, the following resolutions were read, and taken under consideration until our next meeting:

WHEREAS, Our church has been put to a great deal of trouble from time to time, because of some of our members participating in the dance, and,

WHEREAS, We have had committee after committee to labor with such members, therefore, be it

Resolved, That we have no more committees to labor with such offenders of the peace and discipline of the church.

Resolved, That hereafter, members of this church who participate in the dance, or allow the same in their homes, or use profane language, or other offenses of a kindred kind; that after a reasonable time is given, for repentance, and a voluntary confession, if they fail to come to the church and make satisfactory acknowledgements, that the church withdraw fellowship from them.

I would be glad if this paper could be published; and would be glad also, that the brethren would read the resolutions and express their views. If the resolutions are wrong, we don't wish to adopt them.

If there is nothing wrong in them, we feel that we need them. We believe that we have had good results already. Quite a number came last Saturday and made confessions without the aid of a church committee.

Hoping to hear from the brethren through THE BAPTIST, I am, as ever,

Your humble servant,

W. H. H. FANCHER.

The Father's Love.

BY J. D. FULTON.

Text—I John 3:1: "Behold what manner of love the Father hath bestowed on us"

I. What kind of love hath the Father bestowed on his people?

1. A sacrificing love. John 3:16.
2. A drawing love. Hos. 11:4.
3. An everlasting love. Jer. 31:3.
4. A redeeming love. 1 Cor. 6:20; 1 Pet. 1:18, 19.
5. An immutable love. Mal. 3:6.
6. An adopting love. 1 John 3:1-2.
7. A correcting love. Heb. 12:5, 6.
8. A preserving love. Jude 1:24; 1 Pet. 1:5; 1 Cor. 1:8.
9. A love that will transform us into his blessed image. 1 John 3:2.

How Baptist Should Act When they Change their Places of Residence.

BY J. A. LEE.

True Baptists have and will ever be a moving folk. They begun with John the Baptist and were a little disposed to remain in Jerusalem, the Holy Spirit came upon them, giving them how to speak with tongues and thus dispersed them in every direction and they have been going ever since. But to the question: how should Baptists act when they change their place of residence. We will treat the subject negatively first telling how they should not act.

1. They should not act as though they were ashamed of their denomination. Many do this; they move into town or a new community and put their light under a bushel by staying away from services at their church and never mention the fact that they belong to a Baptist church unless they are asked pointedly and then they will answer reluctantly after this manner: "Well yes we were members back yander wher we comed from, ahim."

To such Baptist I would say, here what the Scriptures sayeth:

"Whoever therefore shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels, Mk. 8:38.

2. They would not try to make people believe they think as much of one denomination as another.

Professional men are tempted to do this more perhaps than others: lawyers, doctors, teachers and agents of various kinds. They move into a town or community and desiring to be popular, seek popularity through being very catholic in spirit, which is always done at a great cost to the spiritual welfare of Baptists who do this, sacrifice religious principle for human praise. Possibly they are business men or women and for the sake of trade they refuse to become identified with their church. Such Baptists are greedy of filthy lucre; and are burying their religious convictions and influence for a few dimes, the rest of which will answer against them in eternity.

3. They should not act as though the church to which they belong, could not get along without them. Sometimes when Baptists make a change and the preacher or some member visits them to ask that they move their membership, they make this kind of an argument: "the church of which we are members is very weak and needs our help and for the sake of the cause we have decided to let our membership stay there." When the church in which they hold this membership asks for a contribution they say: "We are in town now and must help the town church and cannot afford to help both." Now my reader, you may draw your own conclusion, but I call such Baptist religious tramps.

4. They should not act like they thought more of their parents than they do of their Lord.

This is done by many Baptists. They change localities and when asked to move their membership they say: "No, my parents are members out there and as long as

they live I cannot move my membership." Or possibly their parents are dead and buried in a graveyard close by the old church, and as long as they are buried there, "we cannot move."

Such Baptists I designate as Ancestral worshippers or graveyard Baptists and are of just about as much use to the church and the world as a tomb stone. They serve to mark the last resting place of what possibly used to be a Baptist, but according to the Scriptures are not worthy to be called a disciple. "If any come to me and hate not his father, and mother, and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple," Luke 14:26.

5. They should not act as though they were poverty stricken. Many do this. Possibly they have met with some business reverses and becoming very much discouraged, moved into a new community. When visited and asked to become a member of the church they say: "No, we are too poor to attend church as we once did and have decided to let our membership stay where it is for a while, till we get in better circumstances. Observation teaches however, that though they have met with reverses they eat just as much as ever, and wear just as good clothes, and go to town, picnics and other places just the same. Now what is the trouble with such Baptists? Just this: they have met with some business trouble caused by their own carelessness and they charge it all up to the providence of God, and are putting at God for what they are responsible for and are lying to their brethren to make their excuse seem plausible. But how should Baptists act when they change their place of residence? I would recommend the following as a good way: As soon as they are fully decided to move, go to the church and call for their letters and ask the church to pray that they may be useful in their new field and as soon as settled again do not act as though you are ashamed of your denomination and want to be hunted up, and seek the Lord's house and membership with the Lord's people. Be kind and respectful to all denominations, but let them know that you desire the commendation of the Lord more than that of men; that conviction is greater than sentiment, and that loyalty to the truth demands that you become identified with your own church. We should feel that the church in the new community needs our help just as much as the one we left. We should love, honor and respect our parents, companions and children either dead or alive. But remember that while our parents gave us being it was unto death, but the Lord gave us being unto life and this life asserts itself better in active church life than it does anywhere else.

We should not act as though we were paupers but as rich towards God. If we have had business reverses let us receive them in the best possible light and not foolishly charge it to God and fall out with him, but let us divide both time and substance with the Lord. If we can give time and influence and be of great use to the church of which we may become a member.

May the Lord bless these words to the good of some brother or sister.

Aberdeen, Miss.

The Aberdeen Examiner says higher taxes means new railroads, bridges, levees, court-houses, side walks, sewers, etc., and water-works and electric light systems, fine school buildings and extended school terms.

"Bond issues and special taxes, are now ordered by the property holders and taxpayers as progressive investments." Which is true. But the people of Aberdeen prefer to let their money pass through the till of the saloon keeper, drink to the education of their children; let him send off for a dollar and fifty cents worth of whiskey and sell it to them for six and a half dollars a gallon across the bar, pay him ten to twenty thousand dollars and let him give them back one to two thousand dollars for a license, then brag about the saloons sustaining the best free schools in the State, and loaning the city money to pave her streets on five annual installments without interest. Would it not look better to keep that twenty thousand dollars in your pockets, and pay two thousand dollars in taxes than to give that saloon keeper eighteen thousand dollars interest on two thousand dollars? Then people would move to Aberdeen, and you could show a gain in the next census, and your children would have more respect for you and appreciate their education more, than to know they are being educated with blood money, and the side-walks and streets are paved with money taken from their fathers, and the mortar moistened with tears from their mother's eyes. Every dollar spent for whiskey is taken from legitimate trade. Rise in your manhood remove the blot from Aberdeen. Give your sons an equal chance to grow up to be sober men and your daughters an even chance to have sober husbands.

Aberdeen is the only place on the M. & O. Railroad, or any of its branches, that is dominated by the saloon, in Mississippi.

W. H. P.

From Hernando, Miss.

The third Sunday in March will be long remembered by the Baptists of Hernando. It was then the first services were held in our new church. The building was finished Friday before, and all the services moved forward in the usual way on Sunday.

Many were the compliments on the new building, so kindly spoken to the pastor. In fact, Mr. Editor, we have the neatest, handsomest and finest building ever went up for the money. Total cost of building proper is \$2,150.00. Main audience room is 32 x 47 1/2 feet, with semi-gothic windows 7 1/2 x 5 1/2 ft., with cathedral glass. Vestibule 8 x 12 ft., under tower, which is 78 feet, in front. In rear of main audience room we have three Sunday School rooms. Two 12 x 16 ft. each, with opening outside of building. The one directly behind the pulpit over the baptistry is 10 x 12 ft. with arch opening 11 ft. 7 in. high, opening into main room of building. The building is hard oil finished throughout inside with walls pink tinted. We have open roof in main audience room. And I want to say to all who contemplate building churches, it is the easiest room to speak in, I ever tried.

Now, I imagine some one is wondering who built it. Andrew Johnson & Son, of Sardis, Miss., were the contractors; and, I desire to say to the public, their work is first-class from start to finish.

Come and see us in our new home, Mr. Editor, as well as all friends.

Yours in the work,
R. L. BUNYARD.

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T. J. BAILEY, EDITOR AND MANAGER.

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A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Our Offers.

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| THE BAPTIST one year and an elegant Teachers' Bible of superior binding, printed in bourgeois type, flexible backs and self-pronouncing to new subscribers, only | \$ 3 30 |
| Same Bible, to anybody prepaid, for only | 2 30 |
| THE BAPTIST and Baptist Annals, for | 2 25 |
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| Church Roll and Record, smaller size | 1 50 |
| Baptist Orphanages in the South, by Dr. Z. T. Leavell, in pamphlet form, each, 5cts.; twenty-five copies | 1 00 |

The Southern Baptist Press Association.

The Baptist editors of the South, composing the Southern Baptist Press Association, met in annual session on the morning of the 20th, at the Grace Street Baptist church, Richmond.

The morning session was called to order at 10 o'clock, Dr. A. E. Dickinson filling the chair in the absence of the president, Dr. J. C. Armstrong, of St. Louis. Devotional service was held, led by Rev. T. J. Bailey, after which the session proper began.

Dr. William E. Hatcher delivered the address of welcome, speaking on behalf of his Baptist pastors of the city. In his greeting church, in which the meeting was held, and of he dwelt on the broader spirit of brotherhood which manifests itself in the operations of the religious journalism of to day, contrasting it with the spirit of antagonism which existed many years ago. Dr. J. N. Prestridge, Louisville, Ky., made the response.

The following papers were represented at the meeting: Baptist Argus, J. N. Prest-

ridge; Baptist Banner, J. D. Williams; Baptist Chronicle, R. M. Boone and wife; Baptist Courier, A. J. S. Thomas and wife; Baptist and Reflector, Edgar E. Folk and sister, Miss May B. Folk; Baptist Teacher, J. M. Frost and daughter, Miss Margaret Frost; Baptist Union, T. B. Thames; Foreign Mission Journal, R. J. Willingham and daughter; Our Home Field, F. H. Kerfoot; Religious Herald, A. E. Dickinson and wife, and R. H. Pitt and wife, THE BAPTIST, T. J. Bailey and daughter, Miss Mattie Bailey; Kind Words, J. J. Van Ness and wife; South Carolina Baptist, G. W. Gardner.

Among the visitors present were Dr. G. W. Lasher, editor of the Journal and Messenger, Cincinnati; Mr. J. S. Dickerson, editor of the Standard, Chicago; Mr. G. H. Clark, editor of the Baptist Union, Chicago; Dr. E. Y. Mullins, of Louisville; Dr. John H. Eager, of Baltimore; Rev. R. E. Chambers and Rev. L. W. Pierce, of China; and the Baptist pastors of the city.

Mr. J. S. Dickerson, editor of the Standard, Chicago, read a highly interesting paper on "The Religious Press of To-day." He said that there was a strong and increasing tendency among the people to read religious newspapers and that the secular press had lost in a great measure the influence it once wielded over the masses. Mr. Dickerson was followed by Drs. G. W. Lasher, of the Journal and Messenger, Cincinnati, and A. E. Dickinson, of the Religious Herald, of Richmond, who spoke on "The Baptist Paper for the Twentieth Century." The subject was further discussed at the conclusion of the able addresses of Drs. Lasher and Dickinson, by Dr. E. E. Folk, of the Baptist and Reflector, Nashville, and Dr. T. T. Eaton, editor of the Recorder, Louisville.

The Association adjourned shortly after 1 o'clock after adopting the following resolution:

"Resolved, That the representatives of the local press be invited to attend the sessions of this Association and to go with us in our rides over the city."

NIGHT SESSION.

The session at night was more largely attended, and if anything, more generally interesting than the morning. It was called to order about 8:30 o'clock by Dr. A. J. S. Thomas, of Greenville, S. C., who was called to the chair in the absence of Dr. A. E. Dickinson.

The evening was given over to the discussion of the denominational paper and its relation, the first subject being "The Denominational Paper and the Seminary," which was very ably presented by Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary. Dr. Mullins spoke on the relations of the paper to the Seminary and the Seminary to the paper. He recognized the kindly feeling existing between the two, and went on to tell how they could be mutually helpful to each other. He said that among other things the Seminary was of service to the papers in producing wide-awake preachers who became subscribers and advocates of the papers; in turning out editors and furnishing editors; and raising the standard of

intelligence and thus preparing the field for the enlarged circulation of the paper.

Speaking of the paper Dr. Mullins said that the attitude it might assume toward the Seminary might be one of open antagonism, or avowed friendship and secret hostility, or open and avowed friendship, which latter he presumed all held. He said that one of the great privileges of the paper was that of criticism, but this criticism should be open, not covered; explicit, not vague, such as would help, not hinder, finally criticism which was based on established facts, not on mere rumors. He closed his remarks by saying that without the aid of papers the seminary's hands would be tied. He thanked them cordially for their help in the past and hoped for further co-operation.

"The Denominational Paper and the Boards—Their Reciprocal Relations," was the next subject, opened by Dr. E. E. Folk, with a paper on "From the Paper's Standpoint." He was followed by Dr. R. J. Willingham, Secretary of the Foreign Mission Board, with an address "From the Board's Standpoint."

Dr. Folk said, both the papers and the boards are denominational institutions, the boards being controlled directly by the denomination and the papers indirectly. The papers, he said, are published in the interest of the Baptist people, and the boards represent the great body of the denomination. He said that papers owe it to the boards to publish what they ask; to criticize their actions in a brotherly spirit, and to give them loyal sympathy and support. The board, on the other hand, he thought, owed it to the paper to make it a medium of communication and to furnish it with all necessary information about its work. The two should work together, he declared, each helping the other, and that they want each other's help and need it.

Dr. Willingham said, both the boards and the papers are servants of the denomination, working for the advancement of God's kingdom. He declared that one cannot exist without the other, and that they should stand together. He spoke to some extent on the recently agitated question as to whether the boards should have organs of their own, and ably defended the idea.

Dr. F. H. Kerfoot, Secretary of the Home Mission Board, was called upon by the chairman. He said he wished to see the day when the papers could give more attention to the work of the boards, furnishing more space in their weekly issues. Rev. R. M. Boone, editor of the Baptist Chronicle, Alexandria, La., followed, and said, that on his part he was perfectly willing to publish full information of the mission work, provided he could get it, and suggested that the paper which would not follow his example, was not working to the best interests of the denomination. He said that the Boards could accomplish their desires in having the matter published by sending it to the papers, he thought.

The session closed with prayer by Dr. John H. Eager, of Baltimore.

Many very valuable and interesting papers were read today. Among them were Ownership of Baptist Papers," by Revs. J. W. Bailey and J. J. Van Ness; "The Value of the Paper in the Church," by Dr. A. J. S. Thomas;

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"The Value of the Paper in the Home," by Dr. A. J. Rowland; "The Number and Personnel of Baptist Papers," by Dr. T. T. Eaton; "Some Modern Difficulties in Denominational Journalism," by Dr. R. H. Pitt; "The Paper and the Pastor," by Revs. J. D. Williams and R. M. Boone.

The reading of papers was followed by a business session. Officers were elected as follows: President, Dr. T. T. Eaton, editor of the Western Recorder, of Louisville; Vice-President, Rev. T. J. Bailey editor of THE BAPTIST, Jackson, Miss.; Secretary and Treasurer, Dr. E. E. Folk, editor The Baptist and Reflector. The Executive Committee consists of the president and secretary and Rev. J. J. Van Ness, of Nashville, and Rev. J. W. Bailey, of Raleigh. The arrangements for the meeting-place were left in the hands of the Executive Committee. Charleston, S. C., and Savannah, Ga., have been mentioned.

The following resolutions were offered and adopted:

"Resolved, That a committee be appointed to prepare an address to the pastors of Baptist churches in the Southern Baptist Convention, registering therein our appreciation of their helpfulness heretofore, and request that at an early date they make a special effort, in the way that shall seem to them best, to increase the circulation of our Baptist papers.

"Resolved, That the several State conventions or general associations be requested to set apart one hour in their annual deliberations for the consideration of the claims and the needs of denominational papers."

The committee was appointed by the Chair as follows: Revs. J. W. Bailey, J. N. Prestridge and R. M. Boone.

Dr. J. N. Prestridge moved that the Association adopt a resolution suggesting that the Southern Baptist papers adopt the use of the post-office receipts in giving assurance of their circulation. The matter was discussed at some length and was finally laid on the table.

The matter of extending the bounds of the Association, so as to include the northern papers, was brought to the attention of the Association by Dr. E. E. Folk. The question was discussed and was finally referred to the Executive Committee, with the request that it present a conclusion at the next meeting. The northern editors present were asked to present the matter to the Association.

At 8 p. m., a magnificent banquet was given at the Jefferson hotel by Mr. B. F. Johnson, president of the B. F. Johnson Publishing Company. Governor J. Hoge Tyler presided as toast-master. The Res Philharmonic Orchestra and the chorus choir of the Broadus Memorial Bible School, of which Mr. Johnson is Superintendent furnished elegant music.

Dr. A. J. S. Thomas, Greenville, S. C. responded to the toast, "The Church." Dr. R. P. Kerr, pastor of the First Presbyterian church, responded to the toast, "The Children." "Tripartite Education" received a fine treatment at the hands of Dr. Frederick W. Boatright, of Richmond, Va.

Bro. J. W. Bailey, editor of the Biblical Recorder, of Raleigh, N. C., responded to

THE BAPTIST.

the toast, "The Religious Press." After this, Dr. J. M. Frost, Corresponding Secretary of the Sunday-school Board, Nashville, Tenn., spoke of "The Books We Need."

The toast "Our Country," was spoken to by Dr. Edward N. Carlisch, Rabi of the congregation of Beth Ahaba.

At this juncture, the toastmaster announced the exercises of the occasion would be incomplete without some remarks from our genial and witty host, Mr. B. F. Johnson. Mr. Johnson spoke of the publishing business in general and of the B. F. Johnson Publishing Co., in particular. Mr. Johnson is doing a great work for the United States, his publications being unsectional. He has labored hard and long, but success is now attending his publishing enterprise. He publishes a series of School readers and histories and quite a number of miscellaneous books as good as the best.

Through the generosity of a prominent citizen of Richmond the members of the Press Association enjoyed a delightful carriage drive over the city. Also through the Passenger and Power Company, a street car was placed at the command of the Press Association. The car was freely used, and the entire city and suburbs were taken in.

The occasion was all and in all a very delightful one; and to Prof. S. C. Mitchell, of Richmond College, and his estimable wife, are due the continuous thanks of the editor of THE BAPTIST and his daughter, Miss Mattie, for most cordial entertainment in their elegant home on the College Campus.

After the feasting was over at the banquet followed a part of the program, which in our judgment might well have been left off, was the distribution of cigars and the free smoking of the same in the dining hall in the midst of ladies and gentlemen to many of whom no greater torture than tobacco fumes often falls to their lots in life.

We are not unmindful of the fact that any one assumes quite a risk to criticize anything in Virginia, and especially in Richmond. But to our mind, smoking in the presence of ladies and gentlemen in a closed room, whom the filthy fumes of tobacco invariably nauseate is almost an unpardonable breach in society. Not more than one out of ten engaged in the smoking, but the other nine out of every ten must be tortured during the remaining exercises for the gratification of the few who were past feeling, being hardened in the sin of the tobacco habit.

Eliminating this one thing, we never made a more enjoyable visit on any occasion or to any place.

Peace in a Church.

Brother, would you like to have peace in your church? Would you like to see "how good and how pleasant it is for brethren to dwell together in unity?" Then will you do what Jesus says in order to have it? The instruction is plain and simple, and if you go about it in the spirit of Christ peace will be sure to follow. See Matt. 18:15-17. "If thy brother offend thee"—what do? tell it to your neighbors? No. Tell it all round town? No, brother. Prefer charges against him in the church? Oh, no; but "go and tell him

his fault between him and thee alone." Why? Because he may not have said or done what you heard, or may be he did not say all you heard, or possibly made explanations you did not hear. And a part of the truth may be a lie, you know. Or if all you heard is so, may be he is sorry and he is ready to beg pardon. "If he hear thee, thou has gained thy brother."

That is the end of it; it is to go no further. "If he will not hear thee," what then? Prefer charges before church? Not yet, brother. Did you know that it takes more grace and courage to go and kindly tell an erring one of his fault, than it does to prefer charges in the church? Well, what next? "Take with thee one or two more, that in the mouth of two or three witnesses every word may be established." If he hears them that is the last of it. Neither the church nor the world need know anything about it. But "if he shall neglect to hear them, tell it to the church. If he neglect to hear the church, let him be unto thee as a heathen man and a publican." From such "withdraw yourselves." 2 Thess. 3:6. The above is concerning personal offenses. General offenses require substantially the same treatment.

See Gal. 6:1. "If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted."

What must you do? Prefer charges in church and send a committee to cite him to trial? No, brother, don't do that. What then? "Ye which are spiritual, restore such an one." All that the word "restore" means must first be done. Talk to him as you would to your own brother in the flesh. Pray with and for him; sympathize with him in his weakness, and show him the way out of it. Patiently, kindly, considering thyself, labor with him. Brother, nine times out of ten, you will succeed. Be not overcome of evil, but overcome evil with good. "Blessed are the peacemakers, for they shall be called the children of God." M. V. N.

A Correction.

DEAR BAPTIST:

In my article headed "A Modern Pentecost," in which I gave an account of the greatest revival I ever witnessed, the printer made a mistake in the number baptized as the immediate result of the meeting. I wrote seventy-two and I am made to say twenty-two, a difference of fifty. I regret that such mistakes occur in our good paper, but we must have patience.

Yes, seventy-two were baptized as the immediate result of the meeting, and there were baptisms frequently after the close of the meeting, and a number professed conversion in the meeting who joined other denominations. There were persons converted in the meeting who did not live there and did not join the church there, but went to their homes in other parts and were baptized there. O. D. BOWEN.

ELLISVILLE, Miss., March 22, 1901.

[We have carefully examined Bro. Bowen's copy and agree with the printer that the word looks more like "twenty" than "seventy." But Bro. Bowen knows what he meant, and we make the correction.]

The Home.

Home Folks.

Home-Folks!—Well that a name to me,
Sounds jis the same as—poor me!
That is, ef poetry is jis
As sweet as I've hearn tell o'.

Home-Folks—they're jis the same as kin—
All brung up, same as we bin,
Without no over-powerin' sense
Of their uncommon consequence!

They've bin to school, but no to fight
The habit fastened on 'em tight
So as to ever interfere
With other work 'at's waitin' here.

Home-Folks has crops to plant and plow,
Er lives in town and keeps a row,
But whether country-jakes or town,
They know when eggs is ager down!

Laf can't you spot 'em—when you meet
'Em anywhere—in field or street?
And can't you see their faces bright
As circus-day, heave into sight?

And can't you hear their howdy 'clear
As a brook's chuckle to the ear,
And allus find their laughin' eyes,
As fresh and clear as morning skies?

And can't you—when they're gone
Away
Jis feel 'em shakin' hands, all day?
And feel, too, you've been higher
raised

By sich a meetin'—God be praised!
Oh, Home-Folks! you're the best of all
'At ranges this terrestrial ball—
But North or South, East or West,
It's home is where you're at your
best.

It's home—'t's home your faces shine
In number your own fig an' vine—
Your family and your neighbors 'bout
Ye, and the latchstring hangin' out.

Home-Folks—at home, I know 'o one
Old feller now 'at haist agone—
Invite him—he may hold back some—
But you invite him, and he'll come.

—James Whitcomb Riley.

Men Whom the Cross Draw to Jesus.

Emphasis has sometimes been placed upon the defeated, despairing attitude of the disciples of Christ under the shadow of the cross. In estimating the truth of this view, some facts showing the actual effect of the eclipse of the divine leader upon an outer circle deserve to be considered.

More men whose distinct personality is preserved for us showed their loyalty to Jesus during the final scenes about Calvary than in any other period of his earthly career of similar length. The cross really drew men to him. There were Simon of Cyrene, the dying thief, the centurion, Joseph of Arimathea, and Nicodemus.

These are all striking figures. Simon of Cyrene was a stranger.

He was probably brave enough to express his sympathy for Christ, and so he was compelled to carry the load his Master laid down. The thief, though a criminal, gave evidence of a rugged integrity of mind. He recognized in the midst of apparent defeat that Christ had a kingdom, and was on his way to possess it. The colonel of the Roman regulars who was detailed for the crucifixion had fine fiber in him when he cried out before his armed men and the murderous crowd, "Truly this was the Son of God." Joseph of Arimathea and Nicodemus were dignified councilors and wealthy citizens of the community.

When it seemed as though the career of Christ was in an eternal ebb, these individuals performed difficult and delicate services for him. Simon, the noble father of Alexander and Rufus, carried the cross when he certainly could have escaped it by denying his Lord. The thief rebuked his fellow-criminal in the face of all the world for his treatment of Jesus, and made a bold confession and defense of his new Master. Joseph asked from Pilate himself the body of Jesus, took it tenderly from the cruel arms of the cross, and wrapped it in a fresh linen cloth he had bought for the purpose. Added to this, he gave the sepulcher itself in his own garden. Each of these exquisite ministries shows a chivalrous and cultivated spirit. Perhaps it was Joseph who stirred up his neighbor Nicodemus to join him in these last hallowed rites. He also bestowed a rich anointing offering, bearing it himself to the place where the dead lay.

The faith of these marked men was such, even in the eclipsed Christ, as to bring them out over obstacles. Nicodemus is spoken of as the man who came to Jesus by night, and yet his fear left him in the darkest hour of his Master's cause. Joseph had faced Pilate for the privilege of caring for the sacred and bruised form of his friend. Tissot represents the centurion in all the after-burial scenes of the crucifixion. The soldier's helmet and coat of mail were worn by one who bore the fallen leader to his brief resting place. With such examples of men turning toward the dying Saviour from without, we should be slow to consider the inner circle of the disciples as a completely cowed company. Faith made rapidly, under even the shadow of the cross. Many hearts were cleansed in what seemed to be the ebb-tide of the life-giving flood. So, in every era since, the darkest times have been prolific of saving trust.—*Sunday School Times.*

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There are imitation baking powders, made from alum and sold cheap, which it is prudent to avoid. Alum in food is poisonous.

ROYAL BAKING POWDER CO., 100 WILLIAM STREET, NEW YORK.

Death Age of Presidents.

George Washington died at 67, of inflammation of throat.

John Adams died at 91, from senile debility.

Thomas Jefferson died at 83, of chronic diarrhoea.

James Madison died at 85, of old age.

James Monroe died at 73, of general debility.

John Quincy Adams died at 81, of paralysis.

Andrew Jackson died at 78, of consumption and dropsy.

Martin VanBuren died at 80, of catarrh of the throat.

William Henry Harrison died at 68, of pleurisy.

John Tyler died at 72, of bilious attack.

James K. Polk died at 66, of cholera and weakness.

Zachary Taylor died at 60, of cholera morbus.

Millard Fillmore died at 74, of paralysis.

Franklin Pierce died at 65, of inflammation of the stomach.

James Buchanan died at 77, of rheumatism and gout.

Abraham Lincoln died at 56, assassinated by Booth.

Andrew Johnson died at 67, of paralysis.

Ulysses S. Grant died at 63, of cancer of the throat.

Rutherford B. Hayes died at 70, from paralysis of the heart.

James A. Garfield died at 49, assassinated by Guiteau.

Chester A. Arthur died at 56, of Bright's disease.

—Selected.

Port Gibson.

On the 8th of last month, Rev. Sid Williams, and Prof. J. A. Brown and wife came to us. On the last night of the same month they left us, having given us three weeks of work. Sixteen were added to the church. Williams and Brown are among God's anointed. I am still unable to discover exactly where lies the power of Williams. He is one of the most wonderful men I have ever heard. Our greatest meeting closed when he preached his last sermon here. Our town knows more about Baptists and what they believe than its inhabitants ever knew before. If such preaching as Williams does could be laid on here twice a year, it would not be many years until the Baptist church here would be the largest in town. I have prayed and labored for this place for more than five years. God now and then grants us a slight glimpse of His answer to come. The day must come when this church shall be added to the twelve now self-supporting for whole time. But this will require sacrifice and toil.

J. E. PHILLIPS.

ALABAMA & VICKSBURG R. R. CO.

Rates on certificate plan have been arranged for the following occasion:

"Georgia State Board of Pharmacy," Atlanta, Ga., March 25th-27th 1901.

Penn. Mutual Agency Association, Atlanta, Ga., April 18th to 22nd-1901.

General Assembly Presbyterian Church in U. S. Philadelphia, Pa., May 15th, to 31st-1901.

Womans' League of America, New York City, April 30th, to May 3rd, 1901.

Congregational Association of Alabama, Birmingham, Ala., March 29th, to April 2nd, 1901.

Mississippi Historical Society, Meridian, Miss., April 19th, 19th, 1901.

American Committee Young Men's Christian Association, Nashville, Tenn., April 18th, -27th, 1901.

Annual Meeting Inter-state Cotton Seed Crushers Association, New Orleans, La., May 14th-16th, 1901.

Supreme Council Royal Arcanum, Asheville, N. C. May 15-23rd, 1901.

General Missionary Conference, M. E. Church South, New Orleans, La., April 24th-30th, 1901.

HARRY J. HAMMET, Gen. Agt. t. Jackson, Miss.

GEO. H. SMITH, T. A., New Orleans, La.

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Enough mailed FREE for your Sunday-School to try. Superintendents write me your average attendance and I will do the rest. CHARLIE D. TILLMAN, 43 Forsythe St., Atlanta, Ga.

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The Baptist is now prepared to do job work in quick time and in first-class order. Letter, note and bill heads, and envelopes of any size printed at the lowest prices consistent with first class work and material. A reasonable proportion of all sorts of job work needed by our friends is solicited, and satisfaction guaranteed. Minutes, Catalogues and all kinds of pamphlet work will receive closest attention. If you need anything in the job line, write us for estimates of work. All requests will receive prompt attention, and all orders placed with us will be filled promptly. No. 304½ Capitol Street.

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February 5th and 19th. March 5th and 19th. April 2nd and 16th. May 7th and 21st. June 4th and 18th.

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These tickets are good to stop over at pleasure on the going trip 15 days; good three weeks for return.

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We handle the Knabe, Kimball, Stieff, Haines, Blasius, Regent, Albright, United Makers, Hinze and Whitney Pianos; Kimball and Ann Arbor Ried Organs and Kimball Pipe Organs. We also carry a full line of small musical instruments and sheet music. If you are in the market for anything in our line, just drop us a postal card and we will send you catalogues with prices and terms. Mail orders will receive our prompt and special attention.

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We have agents now reporting 40 orders a week. Description of book for the asking.

Remember we pay you regular Agent's commission on every book you sell and give you this elegant Veramba Beaver Overcoat, long, short or medium, cut as you desire with velvet collar and double warp Italian lining, finely tailored throughout, as an absolutely free premium.

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Satisfaction guaranteed.

Our Sunday Schools.

Have a Purpose in Life.

There is a great battle to fight, a Great Victory to Win and there is room at the Front.

Our Southland is but an aggregate of families, and as our Southern families give heed to their offspring and surround them with proper influences, directing them in the ways of success, do they become efficient workers in the great development now stirring up our people from one end of our land to the other. Let us all get into the current of reform. Children are but the germs of what they are to become. As to what they will be is a question that depends upon all their surroundings. Our white families by the thousands have moved from farms to the towns to educate their children, and left their estates to be managed by tenants. Slavery in the South and its abolition left the South in an unhappy condition. The proper training of the young morally and physically, was greatly neglected. Hundreds of young men grew up to manhood without knowing any trade or occupation and the natural result of such a training was failure. When they were thrown upon their own resources, they became discouraged and disheartened and many of them ended their lives in debauchery and left behind them sorrowful families. Life, from the cradle to the grave, is a struggle. They did not become accustomed to an active business life and when they came upon the theatre of life, they were unequal to the conflict and became wrecks upon the ocean of life, incapable of directing successfully their feeble crafts as they floated upon life's current and like a shipwrecked vessel they floated on without compass or rudder and will soon glide swiftly in eternal forgetfulness. They were unable to grapple with the hard world around them. They were not by force of circumstances compelled to become heroes in the strife. No people can ever

arrive at a true condition who depend upon a slave population to do the work they should do. It is by doing all our lives that we become trained mentally, morally and physically. The most successful business men now in commercial, agricultural and professional life are the boys who were trained to a busy life. They were compelled to practice the strictest economy and labor continuously in every way to sustain themselves. They were not idle drones in the busy hive of toilers, but caught the flying moments as they passed and used them for personal advantage.

The secret of success is unrelenting toil. Brain, hand and heart must be busy. God says, "Go to the ant, thou sluggard, and consider her ways and be wise." This smallest of God's creatures is set before us as a model for us to imitate. There is an agricultural ant out in Texas and in the spring of the year he borrows up a plat of ground around his little home and deposits a certain kind of grass seed and cultivates them and when they ripen carries them down into his home prepared in the earth and often in the damp days of winter, when the bright days come they are seen bringing them out and depositing them upon the earth, and when they are dry they are carried back and the worthless ones left.

What a wonderful example, placed before us by our wise Creator, of industry and forethought and successful life. In the creation of the world God said we must "earn our bread by the sweat of our face," and as an example of thrift, economy, push and enterprise, we have the ant. He also decreed that all boys must have a trade or calling. Cain was a busy tiller of the soil. Abel was a husbandman. None must be brought up without it. All must contribute their part in the world's general uplifting. Every boy and girl should become a busy worker in earth's vineyard. All must perform their part. Head, heart and hand must be engaged. The busy world around them despises a fraud. Be in earnest.

Sunday School Board

SOUTHERN BAPTIST CONVENTION.

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"Thank you for the work you are doing for our Southern boys and girls. The improvement in Kind Words makes it rank very high among papers of its kind. The children say it is the highest possible compliment. Instead of glancing through it and then throwing it down, and as I have seen them do, they watch for it eagerly, and then read it through."

Another says:

"My mother always tells me to bring her a copy of Kind Words."

Baptist Sunday School Board,

167 North Cherry Street.

Nashville, Tenn.

Remember there is a great battle to fight, a great victory to win, a great part for you to play. There is still "room on top." "Push your way to the front." Have one definite aim in life and by day and by night pursue that aim with one determined will, knowing no defeat, fight it out "if it takes all summer." Do not expect success only after arduous toil and thorough preparation and continued effort. Master circumstances. "Where there is a will there is a way."

Napoleon Bonaparte once sent out one of his engineers to explore one of the wild passes of Mount St. Bernard and see if his army could pass through, and when he returned this man of destiny asked if it were possible for the army to go through. "It is barely possible, sir, for the army to go through." "Well, then, give the command for the army to move forward." If it were barely possible, it could be done.

All human achievements are possible to him who has the pluck and push and will-power to adopt the means to win success.

There is no room for idlers in the busy world. Get at some kind of labor and follow it systematically. Have a place of work and work your place. Walk over all difficulties and use them as spurs to continued effort. Have a purpose in living. Do not be borne along upon the current of life with idle brain, inactive head and hand. Let the world know you live in it and you are going to have your share of its rewards and benefits.

Important to Missionary Societies.

The books of Central Committee will close April 15th. Societies are urged to send in reports as the Secretary wishes to make full report to Convention.

All Periodicals were Changed and much Improved with January Issue.

Price List per Quarter.
THE TEACHER \$0.12
ADVANCED QUARTERLY 2
INTERMEDIATE QUARTERLY 2
PRIMARY QUARTERLY 2
THE LESSON LEAF 1
THE PRIMARY LEAF 1
WEEKLY KIND WORDS (enlarged to 8 pp) 13
KIND WORDS (semi-monthly) 6
KIND WORDS (monthly) 4
CHILD'S GEM 6
BIBLE LESSON PICTURE 75
PICTURE LESSON CARDS 21-2

B. Y. P. U. QUARTERLY FOR YOUNG PEOPLE'S PRAYER MEETINGS. Per quarter, 10c. single copy; 10 or more to same address, 6c each.

Being a Good Sunday School Teacher.

A Sunday school teacher teaches his pupils more impressively by his example than by his precepts. Bishop Vincent used to say that teacher's real lesson what he was seven days in the week, rather than what he said one day in the seven. Paul long ago taught this same truth in his counsel to the Romans: "Thou therefore that teachest another, teach-st thou not thyself? thou that preacheest a man should not steal, dost thou steal? . . . thou that addest idols, dost thou rob temples? Example is a lesson all can understand. Not all can understand precept. But when example and precept go together, all know the lesson is. Consistency is the most effective of preaching. Therefore be consistent in teaching and setting a good example.—Ex.

FOUR NEW PICTURES

In 18 Beautiful Colors, Size of Each 16x22, Quite New and Exceedingly Handsome.

Rock of Ages! Many beautiful pictures of this subject have been made, but none can compare with ours in beauty. In the center of the angry waves stands the "CROSS OF CHRIST" the "ROCK OF AGES." A female figure is struggling to gain refuge on the rock where the "weary are at rest."

Guardian Angel! Two little rambling children are rambling along and suddenly come upon a precipice; a beautiful Guardian Angel lovingly protects them from danger.

Lord's Supper! A magnificent picture showing our dear Lord and all his Apostles. The preparatory work of this picture cost over \$400.

Christ in the Garden! Our dear Lord before his Crucifixion. In the background we see the sleeping disciples.

These pictures are well worth \$1.00 each. To introduce them we will send the entire lot for 80 cents; or any one for 25 cents. Wholesale prices to agents, 12 for \$1.75; 25 for \$3.25; 50 for \$6.00; 100 for \$11.00. Write today to

Home Novelty Mfg Co. (Dept. 564 B) P. O. Box 518, CHICAGO.

Deaths.

Geo. A. Logan.

Bro. George A. Logan, father of Prof. Logan, of McComb City, died at his home in Oakville, Tenn., at half past 6 o'clock last Friday morning. Bro. Logan lived 47 years at Aberville in this State, and was for 30 years a member of the old Chickasaw Association. He had many friends in Mississippi, who will be saddened by the news of his death.

Mary Olive Cole.

At her home near McComb City, Pike county, Miss., Miss Mary Olive Cole, daughter of Mr. and Mrs. Jake Cole. She was 18 years old last November—just blooming into womanhood. Mary was an obedient child, a sweet sister and a kind friend. She made home pleasant for all about her. The funeral services were conducted at the family cemetery at 11 o'clock, Tuesday, the 18th, in the presence of a host of friends and relatives. She was loved by all who knew her, and will be missed in the community. Father, mother, brothers and sisters, weep not for her, she is safe in the arms of Jesus. You can only go to her. "Prepare to meet thy God."

J. B. QUIN, Pastor.
Clinton, Miss., March, 19, 1901.

Resolutions of Respect.

WHEREAS, Divine Providence has seen fit to remove from earth and transplant to glory our beloved Sister A. M. Furr; therefore,

Resolved, 1st, That in the death of our departed sister Pleasant Hill church has lost a consecrated Christian, our community a warm-hearted and faithful friend, the children and grandchildren a kind and loving mother and grandmother.

Resolved, 2d, That while we deplore her loss, we bow in humble submission to the will of him who doeth all things well, to whose tender mercies and loving kindness we commend the bereaved children.

Resolved, 3d, That we shall ever revere her memory for her kind words and good deeds, her sympathizing heart and life.

Resolved further, That a copy of these resolutions be sent to THE BAPTIST for publication, one to the family of the deceased, and a record of the same be made upon our minutes.

G. A. WARNOCK,
L. G. SHORT,
W. H. THREAPFORD,
Committee.

John T. Harvey.

Born July 22, 1822, in Copiah county, Miss. Married Miss Uretha Shamburger, July 22, 1846. Died at his home in Eupora, Miss., March 14, 1901. He leaves his wife, nine devoted children, and a host of relatives and friends to mourn his loss.

As a husband and father he was devotedly affectionate, kind, tender and true. Never was a father loved more by his children than was he. He was so true, as a friend, as to hold the highest esteem of all. And in every relation of life he was faithful and true.

As a Christian he was devoted to God and His cause; and pure in his life. For over sixty years he was a member of the Baptist church. He had long trusted God, and just before he died he uttered words of his assurance of God's presence, that he didn't fear to go.

"His was a hope that is changeless and sure, Strong as the hills that forever endure. His was the joy of a soul that is stayed; On the sure foundation that God hath laid."

His death was like his life—so calm, peaceful and quiet. He gently passed out of this world and entered the Eternal one.

"Where there are no clouded skies, Where there are no tearful eyes, And where no farewells are given; Where no tempest blows, Where all is sweet repose, Amid the peace joy of Heaven."

His body was buried with Masonic honors, March 15, 1901, in Bellefontaine Cemetery, after funeral services by his pastor.

"God comforts bereaved ones."
CHAS. A. LOVELESS.
Eupora, Miss.

Marriages.

Shipp-Luckett.

At the residence of the bride's parents, in Yazoo City, March 10th, 1901, Miss Jennie Shipp to J. W. Luckett. Rev. Derrick performed the ceremony. The bride is the second daughter of Deacon S. S. Shipp, while the groom is the junior member of the firm of Luckett & Son, this city. The blessings of God rest upon these young lives as they walk together in His fear and love.

A Good Meeting.

Williams and Brown came to us on Friday, the 8th of February, and stayed three weeks lacking one day. There were fifteen accessions to the church—a good part adults. Williams' preaching and work have done the Baptist cause here more good than any meeting ever held before. Could we hold two or three such meetings each year for two or three years, Port Gibson would just about be Baptist.

We take new heart and go forward.

J. E. PHILLIPS.

Information has been to-day (March 21) received from Washington that President McKinley and family, together with his Cabinet, Secretaries, etc., will be in New Orleans on May 2d. Arrangements have not yet been completed, but it is expected that all railroads into New Orleans will give low rates, in order that the people of the surrounding country may have an opportunity to see the Chief Executive of the United States and the other distinguished officers of the National Government.

GEO. H. SMITH,
G. P. A. (3 mos.)

Cures Rheumatism or Catarrh through the Blood. Costs Nothing to try.

Would you like to get rid of that chronic rheumatism or offensive catarrh forever? Then take a bottle Botanic Blood Balm, which has cured thousands of hopeless cases that had resisted doctors and patent medicine treatment. Botanic Blood Balm (B.B.B.) cures through the blood by destroying the poison which causes the awful aches in the bone, joints, shoulder-blades and back, swollen glands, hawking, spitting, bad breath, impaired hearing, etc., thus making a perfect cure Botanic Blood Balm thoroughly tested for 30 years. Composed of pure Botanic Drugs. Perfectly safe to take by old and young. Druggists, \$1. Trial treatment free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and free medical advice given until cured. Don't give up hope, but try B. B. B., which makes the blood pure and rich and builds up the "all run down," tired body. B. B. B. makes the blood red, giving the skin the rich glow of perfect health.



Every cotton planter should write for our valuable illustrated pamphlet, "Cotton Culture." It is sent free.

Send name and address to GERMAN KALI WORKS, 67 Nassau St., N. Y.

SERVICE MEDALS

Being Distributed to Employees of the Illinois Central.

In commemoration of the Fiftieth Anniversary of the incorporation of the Illinois Central Railroad Company through the act of the State of Illinois, approved February 10, 1851, upon recommendation of Mr. Stuyvesant Fish, President, the Board of Directors decided in January last that the Company would give as a souvenir to every person in the employ of the Company during the month of February, 1901, who shall have served continuously for one year or more, a bronze medal, bearing the trade mark of the Company, and on the reverse side the name of the employee and the number of full years in which he has served the Company.

The medals have been prepared by Messrs. Tiffany & Company, of New York, and are of simple but chaste design, worked out in sharp lines of relief. One side is an adaptation of the company's trade mark, bearing the familiar legend, "Central Mississippi Valley Route" in a diamond, with "Illinois Central R. R. Co., chartered February 13, 1851," in the encompassing circle, underlying the two being radial bars. On the reverse, following the rim in relief letters is "Service Souvenir, Fifteenth Anniversary, 1851-1901" surrounding an inner inscription which reads "I. C. R. R. Co. to — after — years' continuous service"; the individual name and years of service being inscribed on the medal of each person receiving one. A marked feature of this distribution is the fact that precisely the same bronze medal is given to every one who has been continuously in the employ of the Company. No distinction whatever is made between the highest and the lowest; the services of those who labor with their hands, and those of the chief executive officers and board of directors, being recognized in precisely the same way. The medals are being delivered in installments, and have already been circulated on some sections of the road.

AGENTS NOW IS YOUR TIME. Our regular price is 50 cents, but to any one who sends this advertisement we will send one for 25 cents. Our price to agents: 12 for \$1.75; 50 for \$6.00; 100 for \$11.00. We pay all charges and return money for unsold pictures. N. C. Jackson, Filmore City, bought 375 Records for \$41.75; sold them for half price, 25 cents each, in five days, making \$32.50 clear profit. Can you do better? We have 5,000 testimonials and want yours. Address

Home Novelty Mfg Co. (Dept. 564 B) P. O. Box 518, CHICAGO.

Fancy Barred Plymouth Rocks exclusively—full size and scoring 90% to 93-1-2 by N. L. Hutchison. Eggs for two dollars for 13. No stock for sale until fall.

A. J. ALKXANDER,
Canton, Miss.

MORPHINE. Cures Opium, Cocaine, Whiskey habits cured at home. No suffering. Care Guaranteed. Endorsed by physicians, ministers and others. Book of particulars, testimonials, etc., free. Tobacco, the tobacco cure. Established 1892. WILSON CHEMICAL CO., Dublin, Tex.

FISCHER EMERSON PIANOS

The two best known for durability in the South:

THE GRUNEWALDS are the agents, NEW ORLEANS.

Write for prices and save money and buy from this old, reliable and time honored Music House. Agents also for all other high grade Pianos, Organs and Musical Instruments.

LARGEST PIANO HOUSE IN THE SOUTH.

WRITE FOR
PRICES,
—AND MENTION—
"THE BAPTIST"
PHILIP WERLEIN, LTD.
New Orleans.
Also Organs, Sheet Music and
Instruments.

Woman's Work.

Receipts of Convention Board for January
and February.

FOREIGN MISSIONS.

Pontotoc, \$50.50; Toxah, 8.63;
Honka, 12.06; Amory, 39.25;
Long Creek (W. M. S.), 12.50;
Meridian (1 ch.), 20.00; Liberty, 4.00;
Concord, 3.00; Bear Creek, 3.00;
Chester, 5.25; New Zion, 5.35;
French Camp, 10.00; Quilman
(W. M. S.), 3.35; Gillsburg, 7.35;
Gillsburg (W. M. S.), 6.00; Blyes
Creek, 2.90; Ellisville Mission
Band, 20.00; Goodman, 9.10;
Goodman (W. M. S.), 2.00; Con-
cord, 2.56; Mt. Carmel, 5.15; Beth-
lehem, 14.50; A friend, 3.00; Zion
Association, 3.00; Raymond (W.
M. S.), 10.25; Leonard (W. M. S.),
1.00; Forest, 7.38; Union (R. A.),
3.00; Rock Bluff, 2.00; Bowling
Green, 1.60; Friendship Link,
33.35; Hooperville, 7.75; Poplar
Springs, 8.50; Mrs. A. E. Stiles,
1.00; Poplar Creek, 62.50; Sarepta,
3.55; B. S. Watts, 20.00; McComb
City (W. M. S.), 3.40; Stonewall,
10.00; Deer Brook (W. M. S.), 4.00;
Mt. Olive, 27.49; Tangipahoa,
7.50; Tunica, 2.00; Plantersville,
3.00; Damascus (W. M. S.), 2.05;
Canton, 75.00; Greenville, 91.36;
Meridian, 15.00; W. M. S., 4.75;
Walnut Grove, 20.00; Winona,
W. M. S., 4.60; Summit, 3.00; Shel-
by, 17.25; Shelby, W. M. S., 1.00;
Columbus, 24.40; Columbus, W. M.
S., 7.60; Rock Bluff, 5.00; Cherry

Creek, 85.35; Belen, 27.85; Shubu-
ta, W. M. S., 2.00; Lexington,
17.30; Antioch, 8.40; West Point,
18.96; White Oak, 11.35; Morton,
5.40; Pleasant Grove, 7.50; Home-
wood, 1.55; Rock Hill, 7.00; Thom-
astown, 15.60; Spring Dale, 8.15;
Bethlehem, M. A., 2.55; East
Fork, 7.55; Cleveland, 43.20; Tus-
cola, 1.50; McComb, W. M. S., 1.00;
Natchez, W. M. S., 5.00; Bethesda,
W. M. S., 1.20; Spring Hill, 16.25;
Perkinson, W. M. S., 1.25; Betha-
ny, 3.20; Hattiesburg, W. M. S.,
21.00; Palestine, Church, 15.30;
Palestine, W. M. S., 2.05; Fannin,
W. M. S., 4.43; New Hope, Madis-
son, 25.75.

HOME MISSIONS.

F. C. Pitts, \$5.00; Meridian (1 ch.),
20.00; Concord, 3.00; Zion Asso-
ciation, 6.35; Bowling Green, 4.00;
Terry, 28.05; Mrs. Stiles, 1.00; B.
S. Watts, 5.00; Columbus, 10.00;
Cherry Creek, 47.00; Forest, 6.88;
Renzl, 4.20; Union, R. A., 20.00;
Good Hope, 7.30; Little Bahala,
2.80; Bethlehem, 2.55; Bogue
Chitto, 4.51; Batesville, 5.75; East
Fork, 7.55; Goodman, R. A.,
8.75; Concord, R. A., 6.85;
Springfield, 6.95; Silver Springs,
W. M. S., 5.25; Good Hope (O. A.),
5.29; Stonewall, 5.00; Ashland,
7.00; McComb, W. M. S., 1.00;
Vicksburg, 1 ch., 43.35; Spring
Hill, 4.61; Palestine, 6.00.

STATE MISSIONS.

Antioch, \$20.00; W. B. Holcomb,
5.00; Greenville, 25.00; F. C. Pitts,
5.00; Hopewell, 6.40; Cobbs
Switch, 16.20; Enterprise, 8.50;
Meridian, South Side, 13.20; Meri-
dian, 7 Ave., 550; A. A. Lomax,
5.50; Choctaw Association, 2.50;
C. H. Dobbs, 2.50; Meridian,
1 ch., 12.10; Pheba, 7.75; McGee,
14.10; West Point, 12.20; B. F.
Miller, 2.50; Macon, 41.85; Biloxi,
S. S., 6.40; Mrs. Stiles, 2.00; Ita
Bena, 12.35; B. S. Watts, 5.00;
Tunica, 3.00; Sidon, 5.65; Colum-
bus, 13.70; Friendship, Lena, 6.50;
Pine Bluff, 650; Westville, 7.00;
L. E. Hall's field, 23.50; Good Hope,
10.00; Batesville, 8.00; A friend,
10.00; Stonewall, 2.15; Sunflower
Association, 10.00; Palestine Ch.,
8.00.

GENERAL MISSIONS.

John Walters, \$5.00; Pilgrim's
Rest, S. R. A., 3.00; Bala Chitto,
5.95; Concord, 3.60; Cherry Creek,
1.05; Cedar Grove, 2.05; Little
Hebron, 55.00; Maryland, 6.55;
Tuscola, 2.50.

CHURCH BUILDING.

A. J. Brown, \$5.00; County Line,
10.00; Antioch, 10.00; Greenville,
(Gat.), 15.05; Winona, 35.00; Wi-
nona, by A. E. J., 65.00; S. R. Young,
13.00; J. H. Purser, 1.00; R. C.
Beckett, 20.00; West Point, 51.50;

Mrs. Wright, 1.00; R. A. Cohron, 1.00;
T. J. Moore, 2.00; Ernest Carter,
50.00; J. R. Johnston, 12.00; J. J.
Walker, 3.10; A friend, 10.00;
Bowling Green, 1.00; Wesson,
21.75; L. A. Duncan, 50.00; Bryan
Simmons, 3.00; Scranton, 13.75;
Moss Point, 11.25; J. L. Johnson,
45.00; Mrs. Perkins, 1.80; Gills-
burg, 3.00; New Zion, 15.00; Har-
mony, 5.00; H. P. Hunt, 3.75; Ebe-
nezer (Gal.), 5.00; Stonewall
(Gal.), 1.90; A. Q. May, 100.00;
Oxford, 50.00; Home B'd, 208.00;
Bogue Chitto, 2.25; Topisaw, 5.00;
Silver Creek, 5.00.

SUSTENTATION.

Goodman, \$2.80; Crystal Spgs.,
1.50; Homewood, 850; Pulaski,
900; Macedonia, 2.50; Rock Hill,
850; Hattiesburg, 16.57; King's
Daughters West, 2.00; Fellowship,
3.00; Mrs. Friar and sister, 1.60;
Duck Hill, 2.50; Monticello, 10.00;
Ellisville, 25.00; Sandersville, 4.00;
Yazoo City, W. M. S., 2.50; Deer
Brook, W. M. S., 3.00; Palestine,
2.50.

MINISTERIAL EDUCATION.

Hattiesburg, \$6.50; Ellisville,
13.50; Sandersville, 3.50; Central
Cold Water, 18.35; Central Cold
Water, W. M. S., 5.50; Rock Bluff,
1.00; Vicksburg, 1 ch., 25.00; Pal-
istine, 8.00; McComb City, 5.00.

The Workers Needed.

In this practical age, rich in en-
deavor and grand in achievement,
can we conceive of a more impor-
tant work than that of the Sunday-
school? This is emphatically an
age of activity—one in which
men's talent and energies are be-
ing taxed to their utmost to meet
the demands made upon them.
But we must not forget that Chris-
tian training, of which the Sunday
day-school is an important factor,
gives men superior courage in the
hour of greatest activity, wisdom
in the hour of conflict, and patient
forbearance in the hour of trial.

As Christian training tells in the
warp and woof of the character of
the individual, in the same pro-
rata will it tell upon the destiny of
nations.

We have today a nation remark-
able for her extent of territory, her
natural resources, her varied popu-
lation, her well organized govern-
ment, her mechanical inventions;
her late victories on land and sea,
and her blood-bought history of
the past. But we have today a
nation whose only safety and fu-
ture prosperity lies in Christian ed-
ucation. The government of these
United States is vested in the
hands of the people. We have no
privileged classes. The right of
suffrage is free to all, and the bal-

lot of the illiterate inebriate will
cancel that of the most competent,
worthy citizen.

Then if we would keep out an-
archy, communism, and all those
things which tend to a nation's
downfall, we must realize the im-
portance of universal, Christian
education; for be this means at me
will the desire for a higher and
nobler life be created in the minds
of the masses. Today there are
numerous organizations, whose
aim is to elevate mankind, but for
purity and grandeur of purpose
none can rival the Sunday-school.

It is its purpose to make the
whole world brighter and better—
to take the little child and im-
plant in their minds and hearts
those principles which will fit
them for lives of usefulness—to de-
velop the good traits in the char-
acter of the individual, and help
him throw aside those habits
which tend to his downfall. It is
its purpose to discipline and fit
him for the duties and responsi-
bilities of life, and last and great-
est of all, to place in his heart that
sacred trust in God, which will
enable him to meet life's demands
faithfully, bear its ills patiently,
and finally receive the welcome
plaudit, "well done."

What the Sunday-school needs
today, my friends, is workers.
"Excellence is never granted in
any undertaking but as a reward
of labor." We need active, ener-
getic workers, those who will not
spend their time wishing that the
work may prosper, but those who
will do with their might what
their hands find to do. We need
men and women who will embrace
each opportunity as it passes be-
fore them and not spend time idly
discussing their pet theories.

Many of us know what were
good to do, but how few of us do it.

We need consecrated workers,
those who have a sincere desire to
see the work prosper, and who
realize that every individual exer-
cises an influence for good or evil;
that the world reads the lives of
Christian workers, and that much
may be accomplished by a pious
example.

We need those who love the
work. "There are touches of ex-
cellence to which an effort does
not attain, except as it is the out-
come of a certain amount of enthu-
siasm."

It is only when our work has be-
come a pleasure that we may look
for the best results. If you are a
primary teacher in the Sunday-
school, make the little ones com-
mitted to your care understand
that you come Sunday after Sun-
day to teach them, because you
love to do it—not because the su-

perintendent asked you to take a
class. Make them understand
that when they are absent, you
miss them, and before a great
while you will have a class which
loves to come to Sunday-school,
and if perchance you are absent
for a Sunday, you too will be re-
minded that you were missed.

Finally, we need workers, who
after having done all in their
power, will not fail to ask God's
blessing on their efforts. As we
contemplate the Sunday-school
work of today, its responsibilities
become monotonous; but the bur-
den grows lighter when we remem-
ber that we are given only one
day's task at a time. Will you
realized this when he uttered the
prayer:

For tomorrow and the next day
I do not pray,
Keep me, guide me, love me, Lord
Just for today.

Every morning we enter upon a
new day, carrying still an unknown
future within its bosom. Some
one has said, "The possibilities of
a single day become emotional
when we realize that thoughts may
be born this day which may never
die; feelings awakened that may
never be extinguished; hopes ex-
cited that may never expire, and
actions performed, the consequence
of which may be revealed in the
great eternity."

Then, if we, as Christian work-
ers, but meet faithfully each day's
needs, we shall erect in the hearts
of humanity, a monument which
shall defy the rust of ages, and ours
shall be a happy, virtuous, truth-
loving, prosperous nation.—
Christian Observer.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Dis-
covery cures all kidney and bladder
troubles; removes gravel, cures dia-
betes, seminal emission, weak and lame
back, rheumatism, and all irregulari-
ties of the kidneys and bladder in both
men and women. Regulates bladder
trouble in children. If not sold by
your druggist, will be sent by mail on
receipt of \$1. One small bottle is two
months' treatment, and will cure any
case above mentioned. Send for testi-
monials.

D. E. W. HALL,
Sole Manufacturer, P. O. box 629, St.
Louis, Mo.

For sale by all druggists.

READ THIS.

West Point, Miss., Feb. 25, '90.—I
want to state that I have given Dr.
Hall's Great Discovery for kidney and
bladder troubles a trial, and take pleas-
ure in stating that nothing I have ever
used gives such complete relief.
It is undoubtedly all that it is recom-
mended.

Yours truly,
J. W. WASHINGTON.

OLYMER
3 CHURCH
HILLS
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Temperance.

Mrs. Nation.

Barrels and Bottles (liquor pa-
per) in speaking of Mrs. Nation,
says, "It is significant of the
spirit dominating the advocates of
prohibition that almost without
exception, they have hailed the
gynastics of this crack-brained
Kansas virago as the true and
proper solution of the drink ques-
tion."

"Their motto is: Muddle, med-
dle, and forever muddle! Thus
spoke fanaticism ever since the
world began, despite the fact that
no true reform ever since the world
began was thus made effective."

"The fanatical preachers who
lead the Amazonian zealots in their
raids, have placed themselves
clearly beyond the protection of
their cloth."

"The champions of personal
liberty should meet arguments with
arguments, votes with votes, and
lawless violence with the strong
right arm of that instinc for self-
preservation, which is the first law
of nature."

"The wise man who finds a
snarling wolf in his path, does not
rely upon moral suasion, but looks
around for a good thick club."

That is what Mrs. Nation
thought about it; these dens were
running in open violation of the
law, and those sworn to execute
the law, were in collusion with
them, and she realized there was
no use to rely upon moral suasion
for a statute-breaker, so she took
her little hatchet.

Nothing has called as much at-
tention to the infamous traffic and
the inefficiency of the officers since
I have aroused to the enormity of
these violators of the law. The
saloon men of Kansas are openly
and defiantly trampling the laws of
that State under foot. They do
not regard the rights of the citizens
as sacred, but plot and plan to de-
stroy them. They are destroying
peace and happiness, hence they
are not entitled to the respect of
any one. They are outlaws, and
citizens are not legally or morally
obligated to respect the rights of
an outlaw.

Mrs. Nation was goaded into
desperation by what she had suf-
fered in her own home, and also the
sufferings she has witnessed meet-
ed out to others by the cursed sa-
loon.

Hers is not mob law because she
does not make war on the offend-
ers, but only destroys the offensive
property in just the same manner as
the government destroys the coun-
terfeiter's implements and the stills

of the moon-shiner, and the laws
of Mississippi destroys the liquor
illegal liquor seller.

It will probably be new to most
readers that the question of smash-
ing is one upon which we have the
opinion of so eminent a statesman
and so accomplished a lawyer as
ABRAHAM LINCOLN. In and about
the year 1839, while Abraham
Lincoln was practicing law at
Springfield, fifteen women of Clin-
ton, Illinois, after having repeated-
ly pleaded with a liquor dealer to
refrain from selling to their hus-
bands, raided his saloon, smashed
in the heads of his barrels with
axes, and broke his demijohns and
bottles. The women were arraigned
under indictment for the mischief
done. They went without counsel
for defense, when, on the day of
trial, Mr. Lincoln entered the court
room, and was asked by them to
address the court in their behalf.
Mr. Lincoln said:

"May it please the court, I will
say a few words in behalf of the
women who are arraigned before
your honor and the jury. I would
suggest, first, that there be a
change in the indictment, so as to
have it read, 'The State against
Mr. Whisky,' instead of 'The State
against the Women.' It would be
far more appropriate. Turning
this question, there are three laws:
First, the law of self-protection;
second, the law of statute; third,
the law of God. The law of self-
protection is the law of necessity,
as shown when our fathers threw
the tea into the Boston harbor, and
in asserting their right to life, lib-
erty, and the pursuit of happiness.
This is the defense of these women.

The man who has persisted in sell-
ing whisky has had no regard for
their well-being or the welfare of
their husbands and sons. He has
had no fear of God or regard for
man; neither has he any regard
for the laws of the statute. No jury
can fix any damages or punish-
ment for any violation of the moral
law. The course pursued by this
liquor dealer has been for the
demoralization of society. His
groggery has been a nuisance.
These women, finding all moral
suasion of no avail with this fel-
low, oblivious to all tender appeal,
alike regardless of their prayers
and tears. In order to protect their
households and promote the wel-
fare of the community, united to
suppress the nuisance. The good
of society demanded its suppres-
sion. They accomplished what
otherwise could not have been
done."

As a result of the speech, the la-
dies were released by the court
upon their own recognizance, and

so far as can be learned, no further
action was taken. The facts may
be found in Coffin's "Life of Lin-
coln," page 107, and in Herndon's
"Life of Lincoln," edition of 1899,
page 215.

W. H. P.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

For biliousness, constipation and
appendicitis.
For indigestion, sick and nervous
headache.

For sleeplessness, nervousness and
heart failure.

For fever, chills, debility and kidney
diseases, take Lemon Elixir.

Ladies, for natural and thorough or-
ganic regulation, take Lemon Elixir.
Dr. Mozley's Lemon Elixir is pre-
pared from the fresh juice of lemons,
combined with other vegetable liver
tonics, and will not fail you in any of
the above named diseases. 50c and
\$1.00 bottles at druggists.

Prepared only by Dr. H. Mozley,
Atlanta, Ga.

At the Capitol.

I am in my seventy-third year, and
for fifty years I have been a great
sufferer from indigestion, constipation
and biliousness. I have tried all the
remedies advertised for these diseases,
and got no permanent relief. About
one year ago, the disease assuming a
more severe and dangerous form, I be-
came very weak and lost flesh rapidly.
I commenced using Dr. Mozley's Lemon
Elixir. I gained twelve pounds in
three months. My strength and
health, my appetite and my digestion
were perfectly restored, and now I feel
as young and vigorous as I ever did in
my life.

J. L. ALDRED
Door-keeper Ga. State Senate,
State Capitol, Atlanta, Ga.

Mozley's Lemon Elixir

is the very best medicine I ever used
for the diseases you recommend it for,
and I have used many kinds for wo-
man's troubles.

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Mozley's Lemon Hot Drops

Cures all Coughs, Colds, Hoarseness,
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J. Cheney for the last 15 years, and be-
lieve him perfectly honorable in all
business transactions and financially
able to carry out any obligations made
by him.

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Hall's Catarrh Cure is taken inter-
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and mucous surfaces of the system.
Price, 75 c. per bottle. Sold by all
druggists. Testimonials free.

Hall's Family Pills are the best.

Baptist Young People.

CRYSTAL SPRINGS.

The last meeting of the Union was conducted by Vice-President George Miller, whose subject was, "What I Owe to Christ." After the devotional exercises the business was taken up.

The resignation of Miss Ethel Mathis as Recording Secretary was accepted, which followed with the election of Mr. Arthur Jones.

The next meeting will be led by Miss Minnie Palmer.

We were dismissed with prayer by our worthy pastor.

RHOMA RHYMES,
Cor. Sec.

INDIANOLA.

I am happy to report that our young people organized a B. Y. P. U. three weeks ago, which now numbers thirty-five members. There is much enthusiasm over this work, and we hope to send a strong delegation to our next State Convention.

It is gratifying to report, also, that a contract has been let for a thorough renovating of our church house, which we hope to see completed in the next two weeks.

Fraternally,
E. T. MOBBERLY.

"Time Corrects Abuses."

The following, from our esteemed neighbor, the *Clanton-Ledger*, meets our approval and is worthy of perusal by our readers:

The esteemed Port Gibson *Reveille*, refers in a late issue to a damage suit against the Yazoo & Mississippi Valley railroad, for many thousand dollars the damage sustained in another county, but says "the reputation Claiborne had for deciding against railroads doubtless caused the case to be brought here." "The result was a recovery of \$250.00 instead of \$25,000, which was gratifying to our able confrere, for the reason assigned, "that it is unjust to the railroads to allow a spark of prejudice to govern a decision, but when cases are brought from other counties we pay the expenses of the trial."

The *Reveille* adds the following extract from a recent article published in the *Clanton-Ledger*. "One of the most hopeful signs of the future is the change in public sentiment towards railroads, as common carriers, and other industrial enterprises that have been established and have grown to gigantic proportions along the railway lines. For years, damage suits, especially

against railroads, and often without merit afforded a chance for revenue to both plaintiff and lawyers, but in the whirl-a-gig of time, new modes of business, stir and hurry of affairs, people have learned that long litigated contentions for damages against railroads by persons who never pay costs, and have nothing to pay costs or anything else with, is quite a factor in increasing county expenses that have to be paid by the tax-payers, hence the change in public sentiment and the increased failures of such suits."

In days gone by, through the efforts of demagogues for their own aggrandizement, important and beneficial enterprises were obstructed and a prejudice aroused in the public mind against almost every character of the progress and improvement. This spirit obtained in Mississippi until we were at the tail end of the procession of States. Georgia, Alabama and the Carolinas threw off the yoke, emerged from the old rut and are now numbered among the advanced States of the Union.

Mississippi is following in the wake of her enterprising sisters. Railroads are being built, new and important industries are being established, home capital is being turned loose and seeking investment in the cities and towns along the railways in the State.

A patriotic and unselfish press is giving unstinted support and aid to these great and growing interests. Co-operation of the people, and all the great industries are manifest, and with this a radical change in public sentiment towards railroads and factories. The latter no longer regarded as enemies, but as important factors for the upbuilding of the State and all of its material interests.

The Illinois Central Railroad with that friendly spirit always shown towards Mississippi has tendered its services and co-operation to the different counties along its line for the improvement of dirt roads. This generous offer should meet with a hearty acceptance that good results may follow.

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Inside-View of Persia.

"Persia by a Persian," Personal Experiences, Manners, Customs Habits, Religious and Social Life in Persia. By Isaac Adams, M. D. Published by the author, 56 Fifth Avenue, Chicago.

This octavo volume of 350 pages contains an immense variety and amount of information respecting Persia and its people. The enterprising author first gives an account of his own experiences as an orphan boy in his Persian Home, as a somewhat precocious pupil in a Christian mission school, as a boy teacher; as an adventurer managing to work his way first to Berlin and thence to New York. After knocking around here and there in the United States he found good friends, got some schooling and was supported for a couple of years by Dr. Mitchell, formerly of the First Presbyterian Church, Chicago. He spent a year in the Moody School, this city, and at the Garrett Biblical Institute in Evanston. He then returned to his own country, and is on a second visit to America, where he appears to be engaged in giving popular lectures on Persia.

The author evinces an excellent sense of the interesting and a ready perception of the kind of facts which the average intelligent American would like to know about a foreign country. Although the style might here and there be criticised, the wonder is that a young Persian could have mastered the language so thoroughly. While he expresses a strong interest in the Christianization and general uplifting of his native country, he evidently has a clever eye of business. For its purpose, his book is remarkably successful. It is doubtful if there is any other single volume in which one may find such all around variety and fullness of information concerning Persia, past and present.

Mr. Adams is traveling-selling this book, hoping to make money enough thereby to enable him to return to Persia as a missionary. You will find the book quite an interesting description of the Persian.

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